THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

AUTUMNAL CLOUDS.

O God! thou mad'st the earth in love,
The veriest child may know,
For grandeur's self is throned above,
And loveliness below.

Can mortal gaze upon the clouds,
Or e'en the lilies fair,
Nor marvel that such brightness shrouds
A world so full of care?

Go, man, in autumn, and take note,
And feast thy wandering eyes
On glory-laden shades that float
Like navies o'er the skies.

There's saffron, rose, and violet,
With liquid silver blent,
And molten gold and ruby—yet
Is Beauty's wealth unspent.

Rich ever-changing hues, how each
Seems fairer than the last!—
And all a silent lesson teach,
And point us to the past.

I've marked their exit oft, in pain,
As darkness closed around,
And emblems there full oft again
Of my poor heart have found:—

And joy oft in that pain had birth,
Which e'en to rapture grew,
As God's own torches o'er the earth
A stiller lustre threw.

Youth's second name is Ardent Hope,
And O, how many forms,
When free-winged Fancy hath full scope,
Her wand to being warms!

Ay, forms of friendship, truth, and love,
As fair as angels' dream,
And, changeful as the cloud above,
How beautiful they seem!—

And dear as life and being are,
To each in turn we've bowed;
Alas, that after-years of care
Should all in darkness shroud!

O Father! when life's latest gloom
Shall come with icy chill,
Grant we may spy, beyond the tomb,
The star of Bethlehem still. M. McNary.

Brooklyn, September, 1839.

From the British Critic, in review of Dr. Chalmers' Lectures.

THE CHURCH ONE AND SUFFICIENT.

Let us next see how strong we shall be in any attack from Protestant sectaries. It might seem indeed that when we have occupied our new position, we could have nothing to fear from any other section of Evangelical Protestantism. Still this is an insufficient security, because the citadel might happen to be stormed before we have settled what Evangelical Protestantism really is. Let us look around us. Are the Swedenborgians Evangelical Protestants? Are the Methodists, with their doctrine of perfection and the not uncommon denial among them of the Sonship of the Eternal Word? Are the Baptists, with their almost universal denial of the doctrine of original sin? Are the Independents, of whom no man living pretends to know what they do hold and what they do not? Or to ask a more practical question; when we plead to all these bodies that according to the principles of Dr. Chalmers, the State having selected one form of Evangelical Protestantism is bound to abide by its choice, how shall we convince them of our own right to be considered Evangelical? Is our doctrine of Baptismal Regeneration Evangelical? or the doctrine of Absolution? or that of the Holy Communion? (Those of Schism and the Apostolical Succession we suppose, before abandoned as terms of entry into the Chalmerian establishment.) Is it not plain that we should lose all the benefit of our sacrifices while we maintained any specific doctrines at all? Can that be an Evangelical Church which destroys more souls than it saves; as we learn from Dr. Pye Smith and Mr. Binney? Nay, we have some fear whether even Dr. Chalmers will stand by us; for we find that a great meeting of the Scotch Establishment at Glasgow lately decided enthusiastically, that "Presbytery alone rests on the authority of Scripture;" and with all his patronizing notice of the English Church, there are ominous words in page 28, where, speaking of "the established Churches" of England and Scotland, he kindly informs us that "we require perhaps a very little change in our service-books" (which cannot apply to the Scotch Establishment, as that which does not exist cannot require change,) so that this very little change which *we* so unconsciously require, would probably include an alteration of our services for Baptism, the Holy Communion, Burial, Visitation of the Sick, Ordination—together with a considerable list of *et cæteras.* The sum and substance then of our gain in adopting Dr. Chalmers' line of argument is this, that after having abandoned our claim as an Apostolical Church, we should have to prove to our adversaries that we are Evangelical Protestants; and supposing this point established, should then at last, after much labor and danger, arrive at the high and palmy condition in which the Scotch Establishment is at this moment reposing. We should have to contend with the "voluntaries," and to keep moreover our place as the servants of state in opposition to all rivals.

It is strange indeed that this last point does not seem to have occurred to Dr. Chalmers. It is true that a territorial system could not be established unless some one community were entrusted with the care of each village and district. But it is quite untrue that on his principles that community need be the same all over the country. Indeed, the case of Scotland furnishes an instance in point. If no principle is violated by the establishment of Presbyterianism north of the border, while the Church is in possession to the south, then certainly it would violate no principle to erect a Wesleyan establishment in Cornwall, retaining that which now exists in Devonshire and Dorsetshire. We do not feel bound to defend either one arrangement or the other; but on the principles of Dr. Chalmers we are at at a loss to frame any valid argument against the establishment of Methodism in any county or city where it may chance to outnumber the Church. We are to prefer one form of Evangelical Protestantism to another solely because without such a preference we cannot have a territorial division, but it is plain that every advantage of that division is best secured if the parishes when divided are assigned to that teacher whose ministry will be received and prized by the largest proportion of the population. By this arrangement we secure the presence of one whose duty it shall be to seek for all those who might otherwise be without religion, while the chance of his obtaining influence is increased by the popularity of the denomination to which he belongs. The doctrines of the new establishment would soon be more various than the languages of the Trojan host.

This then seems the only political advantage which the Church would derive from the adoption of the principles now recommended to her; she would have to contend against enemies more numerous and more powerful, and would be prepared for the fight by laying aside her armor: but beyond all this, to speak truly, it appears to us that she would have nothing left that is worth contending for. The framework of endowments and parishes form but the outward shell; the very husk which envelopes the rich treasure within. Fatal were the madness which should abandon the very life itself for the sake of its outward instruments. There is one great principle involved in the whole system of Dr. Chalmers, of which we have not yet spoken, but which is, after all, its deadliest evil: that system that recognizes no spiritual gift at all from God to man except the sacred volume. All other things it regards as mere human instruments for bringing this one gift of God to bear upon his creatures. Such instruments are schools, printing-presses, churches, societies, booksellers, ministers, public meetings, universities, and the like; all are useful in their place, each may be dispensed with and laid aside when out of date. St. Paul had the inspired books upon parchment rolls, we have them in duodecimo volumes; both are right in their time and place; one ought not to be extolled at the cost of the other. So too, St. Paul had but one Church everywhere, we have evangelical Protestantism divided into its thousand denominations; but, as before, he was right and we are right; the machinery may be changed, but so long as the Bible remains the same, it matters not how the machinery may be modified. We are aware that the excellent man whose work has occasioned our remarks would not admit this representation of his doctrine. He would say that the object is not merely to multiply Bibles, but to diffuse more widely the meaning and doctrines of the Bible. He would tell us, that it is not the material volume alone which he values, but its spirit and meaning; the truth of God's Holy Word. From our hearts we believe him, and that to promote this truth, he would sacrifice himself and all that he has. Would that he may see it to be his first duty to sacrifice thereto his ecclesiastical theories!—theories we verily believe which, if they prevailed, would soon banish that truth altogether from our land; for if it be indifferent to which out of a multitude of sects a man or a nation shall join themselves, if all be indeed right; it can only be because there is no one doctrine which is really and inherently *true*. It is no answer to tell us that in all important matters these sects speak the same language, for who shall assure us that it is so? In plain fact, we have no assurance at all beyond the author's assertion. "Ego dico," is Dr. Chalmers' proof. Evangelical Protestantism is but a name, an abstraction, a shadow, it is nowhere, it is nothing. Far better were it to be zealously affected in favor of any one of these forms of doctrine; to be zealous Presbyterians, or zealous Baptists, or zealous Independents, than to reason ourselves into a belief that it matters not which we are. If no doctrine be really and indeed false, it is only because none of them is really true; and if Dr. Chalmers can persuade men of this, as regards the sects whom he groups together as Evangelical Protestants, they will not be slow to carry out his principle, and apply it even to those things which he regards as fundamental. "So true we find it by experience of all ages in the Church of God, that the teacher's error is the people's punishment, harder and heavier by so much to bear as he is in worth and regard greater that mispersuadeth them."

But are we asked on what authority do we claim to know the one truth with a certainty greater than that of Dr. Chalmers, when on his own authority he assures us that it is found in all important matters in every one of the conflicting sects? We answer as he did of old, who confuted the wisdom of the disputer of this world, only by repeating his creed;—we answer, *I believe in one Catholic and Apostolic Church*; and it is because the society to which he belongs has laid aside this article of the faith, that our author has involved himself in so many difficulties. His object was to devise a theory which should reconcile the national establishment of Christianity not only with the existence of numerous sects, but with the acknowledgment of these sects, by the establishment, as independent Christian Churches, each as much a true Church as the others. That this is really no exaggeration of his meaning is plain, for he tells us that the government having provided for the establishment of any one of these denominations has done enough, "having taken *a* Scriptural Church into its service" (page 175); each of them plainly is recognized as a Scriptural Church. Now, if it be true that God has founded any one Church, and that these societies are not indeed churches; then it follows that the problem which Dr. Chalmers unknowingly labors to solve is none other than this, to reconcile the religious prosperity of a nation with an habitual systematic breach by that nation of one of the Divine laws. Is it wonderful that he has failed? His undertaking is as hopeless as that of a physician who should frame a system for preserving men in perfect health while living in habitual intemperance. God has not more closely united sickness to intemperance than He has linked confusion and every evil work to a state of schism. That which God hath joined man cannot put asunder. For ourselves, therefore, we confess that this alone would appear to us a valid refutation of the theory before us, even were there no other, that according to that theory the existence of a great national sin would be no national evil. So far does our author carry this principle that he expressly says twice over, (page 172 and 179,) "we do not speak of the sin of schism in the abstract." Surely it becomes him as a Christian to speak of that sin not lightly or as a small evil, seeing that it is denounced plainly and awfully in the written word of God. But his system is too much for him, and in order to preserve it he is compelled of necessity to declare his toleration of that which God has pronounced to be intolerable.

But we, whom God has blessed with the whole teaching of his truth, both with the Bible an the Church, we dare not for any political motives resign a part of the boon—we dare not sacrifice one any more than the other. Here is a fundamental difference in principle betwe Dr. Chalmers and ourselves; believing, as he does, that there are in our land Scriptural Churches innumerable, all of which he would probably admit to have been founded by some individual or body of men, he cannot regard any Church as more than a human instrument devised by good men for good purposes; blessed by God, but still a mere human piece of machinery. This is to depart from the article of the creed already mentioned. Churches become no more to Dr. Chalmers than religious societies to ourselves. Instead of the Bride of the Lamb, the mystic home wherein He dwells and walks whom the very Heaven and Heaven of Heavens cannot contain, the Church, in the estimation even of able and good and holy men, is nothing more than a mere assembly of men combined for the purpose of serving God, meeting together to hear His word; and regulating their union by such rules as appear to them most accordant thereto.

And hence it follows that Dr. Chalmers cannot know the blessedness which the ministers of the English Church feel in tracing their right to the ministry immediately to an Apostolical commission. He tells us that he regards all the Evangelical sects as equally Apostolical; and those who deny the claim he designates as "domineering churchmen who arrogate a mystic superiority *to themselves*." Alas! how little do men often understand of the real feelings and motives of those whom they censure! It is the consciousness of personal unworthiness which leads a minister of Christ most prominently to put forward his divine commission. He claims to be heard; is it strange, is it domineering, if he adds, "Hear me, although unworthy, because I come to you sent by those who have received express commission from God to send forth laborers into His vineyard." On what other title could he rest his claim? Shall he say, "Hear me, for I am your minister?" This may be a valid appeal to those who have voluntarily joined themselves to any religious society, but what force would it have when addressed to those of whom Dr. Chalmers chiefly speaks, the outcasts from all religious societies, the ignorant, the neglected, the obdurate Shall he say, "Hear me, for I am holier than thou?" Surely his very claim would prove its own refutation. What is it then upon which Dr. Chalmers would have him ground his pretensions? He tell us that neither he nor the ministers of the English Church have any more Apostolical authority than those independent teachers, who avowedly rest their claim to b ministers on the choice of their congregations voluntarily recognizing their ministry. On what authority would he have us appeal to men and demand their submission? *On the authority of the state.* He tells us that it is by virtue of a compact with the government that the ministers of an establishment undertake the care of the whole population. Before they were established, they were the ministers only of such as willingly recognized them; when established, they assume the care of all within their several districts. He tells us that in the established Church of Ireland, for instance, in the last century,—

"There was a mistaken policy, maintained and avowed even by their best clergymen, in the form of an honest though grievously mistaken principle—as if they went beyond their legitimate province if they at all meddled with the Catholic (*i. e.*, Romish) population."—p. 127.

And what is his inference? Does he accuse them of neglecting the vineyard of the Lord? Does he deem them false to their high calling as Christian ministers; as forgetful of His words who bade his Apostles preach the Gospel unto every creature? By no means: he only blames them for not having,—

"Done what they might or what they ought for the cultivation of *the vineyard made over by the state* to their care; and which in return for their maintenance they should by this time have put into right order and now been keeping in order."—p. 125.

Well may Dr. Chalmers call upon the Church of England to abandon "her mysterious and transcendental pretensions." From the day that any clergyman adopts his theory, he must come to his parishioners at large as one who derives his claim to be a minister at all, only from the choice of one out of ten thousand churches of human origin and authority; as one who claims to be heard *by them* only as sent to them with a commission from the state. And can it really be that at this moment when Popery is laboring to advance her cause on every side of us; can it be that the English clergy are urged at this very moment by a sincere friend to adopt a course so suicidal? So it is: and that friend, with all his great and acknowledged ability, with all his disinterested zeal, believes that he is doing us a good service; because, alas! having never experienced it, he knows not what it is to be the bearer of an Apostolical commission; to stand forth, not as the minister of an Evangelical Protestant denomination, but as the priest of the one Catholic and Apostolic Church. But shall we in the hour of battle change our panoply of gold for a covering of rags? Shall we prepare ourselves to meet those who advance with high although unfounded claim of a divine commission, by laying aside that which we do really possess, and ranging ourselves as the servants of the state?

η κεν γηθησαι Πριαμος Πριαμοιο τε παιδες.

Great would be the exultation at Rome, loud the exclamations of Stoneyhurst and Maynooth, at such an act of infatuation.

From the British Magazine.

A LASCO'S LITURGY.—BAPTISM.

It was suggested in a former paper that Cranmer may have been made a tool of by other parties in obtaining for the foreigners resident in London an ecclesiastical establishment which he cannot have approved.* If the ordination of those admitted into their church made this probable, the opinions they were pledged to promulgate rendered it more so. Setting aside, however, the most important question that can be addressed to a pastor in his office, "By what authority doest thou these things, and who gave thee this authority?"—viewing the whole system merely as experimental, its working does not seem to have deserved applause nor imitation. Notwithstanding those talents for government which Cranmer admired in A Lasco, dissensions rent the community over which he presided, even in that short period which intervened between 1550 and the death of Edward. Notwithstanding the inquisitorial and scandal-breeding process by which ministers of the word were elected, one at least who passed the ordeal dishonored his profession; and when the survivors of the original Church, applying to Elizabeth for a renewal of their charter, only obtained a less ample settlement by electing Grindal superintendent, they quickly discovered that no such officer was requisite, and their notice of future bishops of London was confined to congratulatory addresses on their consecration.

Not more admirable is the tone of many passages in the book which contains their liturgy. The ill disguised contempt for our Church, which too confidingly welcomed an intruder as a sister, appeared in A Lasco's Prayer-book before it burst in invective from his pulpit. The complacent assumption that they, and they only, have the undoubted sense of Scripture with them, which disfigures the worst theology of the puritans, is conspicuous in that production. On such and such points there is a variety of practice—some churches do one thing, and some another—for them, they condemn none except where there are evident tokens of anti-Christian superstition; but having freedom to choose among many ceremonies, and desiring to promote all possible edification, they had determined to be guided by the word of God. That those sacred oracles spoke a different language in their ear, and that of the Anglical reformers, the following extracts from their baptismal and communion services may suffice to prove; at the same time it must be allowed, the differences will not always be found where more recent neologists would expect it.

The former service is clear enough as to baptismal regeneration; and although it appears sometimes to lose sight of the benefit done to the baptized in that conferred upon the universal Church, there is no apparent intention to overstep the limits of orthodoxy. It commences with a satisfactory reference to the grace of baptism, and proceeds to state the qualifications expected from such as should bring their children to the font. Then follows an admonition on the importance of duly administering this rite "without any profanation of the divine institute." It declares "that baptism appertains not only to the present infants, but to the universal Church—that we are cleansed by the cleansing of each other—that our purity flows from the communication of Christ's merit, glory, and justification, (afterwards explained as his imputed righteousness, and therefore, one would suppose, not communicated.) This purity we are bound not to sully by returning to the filthiness of sin. Then, having assigned reasons for infant baptism, the minister prayed:—

"God Almighty and eternal, merciful Father, who has taught us, by thine only son, Jesus Christ, our Lord, to call on thee in all our matters, and hast promised to hear us when we ask in his name; we beseech thee to look upon this assemblage of thy family, proceeding to administer the baptism instituted by thy Son, and on this our offspring, presented to thee in the midst of our Church, of which thou hast testified thou art its God; and it hath pleased thee to embrace and bless it. Will, by thy Holy Spirit, to govern us and our seed, so that we may increase from day to day more and more in the true and healthful knowledge of thee, and of ourselves, to the end that all may know that thou art truly our God and the God of our children; and, likewise, that we and our seed may be thy people in Jesus Christ, thy well-beloved Son, with whom, and the Holy Spirit, thou livest and reignest one God in three persons, blessed for ever."

It was then publicly demanded of those who brought the children for baptism, especially the father; I. Whether they were the seed of the Church; II. Whether they consented to the doctrine they had heard of baptism and its ministry, that our infants, who by nature are, like ourselves, children of wrath and death, being now embraced with us in the divine alliance by the love of Christ, they ought to be sealed by the baptism instituted by Christ, which is the seal of justification and acceptation; III. Whether they promised to instruct the children in the knowledge of God. These questions being affirmatively answered, the minister aspersed each child's forehead, and said,—

"*N.*, I baptize thee in the name of the Father, Son, and Holy Ghost. The God and Father of our Lord Jesus Christ sign thee and us all with the gift of regeneration and justification in Christ, by his Holy Spirit, unto eternal life."

The minister and congregation then joined in this thanksgiving:—

"Oh Father Almighty, we render thee thanks by Jesus Christ, thy Son, who, delivering us and our seed from death eternal, hast finally brought us to eternal life by the witness of baptism, by the free cleansing of us all in the blood of thine only Son; we humbly beseech thee, by the same Son, that it may please thee henceforth to govern these infants, who are wholly thine by the witness of this baptism, and enrich them by thy salutary gift when they shall reach years of discretion, so that they may reverently acknowledge this thy bounty and eternal mercy towards them and us; and that finally they may live in all holiness and righteousness under the conduct of our universal king and bishop, who is with Thee and the Holy Spirit truly one, and eternal God blessed for ever."

An address by the minister, a psalm, and benediction, conclude this service. That for the communion is prefaced by a long essay, pointing out corruptions of the original institution; assigning reasons for commemorating it once in a month, and excluding all such as did not comply with certain conditions imposed on communicants; blessing God that they had abandoned all relics and mummeries of popery; and since they had been spared the trouble of destroying the altar, that pious work having been accomplished previous to their taking possession of the church, they kept its purity inviolate, using neither mystical nor magic vestments, wax-candles, torches, copes, chasubles, not surplices. This conduct it was needless to vindicate, since all good men knew that such things contributed nothing to the virtue of the sacrament; and, as they nourished pride and superstition, were better taken away. Sufficient for them was a table in the midst of the church, covered with a napkin, where the minister and people might sit and communicate.

It would seem, however, that this was touching upon a tender point. There were even at this early period archetypes of Travers, who chose to administer the sacrament, not as Christ did, but as they supposed he ought to have kept the passover, who induced their congregations to partake standing before the table, or in passing from one side to the other. The matter was to be argued with them as well as those who instinctively knelt where they owned their Saviour's especial presence. Still they had but one rule, A Lasco told them; they were bound to follow their Lord's example in their ministry, and no one could deny that he sat at supper. It was right to believe that no action of his was performed in vain, and it would be asserting as much of his attitude if we did not learn of him to sit on this occasion. Sitting, moreover, was appropriate to the Christian sacrament, as standing was at the passover. Christ regards us as friends; friends sit, servants stand, at a banquet; finally, that this posture was positively enjoined in the words "do this in remembrance of me." Surely it was unkind in Bucer, shortly after this was written, and before it was printed, to pronounce that we were not bound to imitate Christ's action, inasmuch as he lay down; even though he did not point out that this gesture was equivocal, and might signify social ease or prostrate devotion.

Next follows a discourse on the duty of self-examination, concluding with threatenings of divine vengeance against those foreigners who should refuse to join themselves to the chartered Church; and then a catechism, which every one was required to learn and answer before communicating. How far any could have complied with this condition who felt that they were walking tremblingly by faith and not by sight, or scrupled at an exposition of the apostles' creed amplifying it with very doubtful matter, the writer would not determine; but they who have clamored loudest for liberty of conscience have not been so solicitous for extending it to others as to make it surprising that catechumens should have been forced to avow their *sense* of God's Spirit upon them, leading them into all holiness—their belief that Christ suffered the torments of hell—and in the invisibility of the Church, the inseparable union between true faith and full assurance, the indefectibility of grace, and such like.

* The writer has seen it stated that Ridley remonstrated against this measure. He viewed this setting up of an imperium in imperio—altar against altar—in the same light with Grindal, under Elizabeth; and that which Laud abolished, he endeavored to prevent. The reference, however, has been mislaid, and the recollection must stand for as much as it is worth.

BISHOP ONDERDONK'S ADDRESS

TO THE FIFTY-FIFTH CONVENTION OF THE DIOCESE OF NEW YORK.

My Brethren of the Clergy and Laity,

The process by which the Episcopate of this Diocese has been placed on its present very desirable footing of entire independence, in its support, of special parochial provision, has made it my duty, before now, to bring to your notice circumstances apparently personal, but in reality connected with the best interests of the Church. You are aware that by very essential aid from the munificent corporation of Trinity Church in this city, the episcopal fund was raised, some time since, to a sufficient amount to furnish, in the interest of the capital, a comfortable support for your Bishop. As stated by me on a former occasion, the liberal designs of that corporation did not end here. It had in view the providing also of a suitable permanent residence for the Bishop. This provision has now been made, and a house, well fitted for the purpose, has been, within the past year, secured to the Diocese for the residence of the Diocesan for the time being—a circumstance combining great personal comfort and convenience to him, with much obvious benefit to the Church.

I trust you will not only excuse, but regard as highly proper, the transition from this to another point, which presents itself to my mind with great force, and much affecting interest. I mean the subject generally of the comfortable support of the clergy. I fear that in extending to them what support they are allowed, the people, under the influence of very unsound principles and feelings on the subject, too often fall short of Christian consistency, without any deliberate intention on their part, and without even the consciousness, of acting in contrariety to their religious profession.

One most serious delusion on this subject, is the idea that what is thus done is voluntary, in the strictest sense of the term; that is, a thing which they may do, or may not do, at their pleasure. They regard the Church as an institution which they may sustain, or decline sustaining, or sustain meanly, or liberally, just as they may any other which is presented to them as promotive of the public interests.—They do not consider that the services and ordinances of the Church are appointed for purposes most intimately connected with their duty to God, and with their own spiritual welfare here and hereafter. The ministry has deposited with it, by the Divine Head of the Church, authority and power in matters which the word of God has joined in essential union with a state of favor with him in this world and the next. On the ministerial functions resulting from that authority and power, the Christian *must* attend, if he would serve God in the way of His own appointment, and hope for the fulfilment on himself of the blessed promises of His revelation. The support of those ministrations, therefore, is not left to him as a matter of choice. It is an imperative Christian duty, of the discharge of which he will be called to an account at the bar of God. He is not at liberty to consider this duty as a favor done to others. It is a matter of bounden obligation to his God, and of the most vital importance to himself. If any practicable pains and efforts of his have been omitted to secure to himself the benefits of the ministry of reconciliation, the want of those benefits will be an offence against the law and will of God, and a wicked neglect of his own soul, for which the great and good Being thus insulted will call him into judgment.

I pray you, brethren, lay these things to heart. It may suit a captious spirit, and one which would shake off unwelcome responsibilities and duties, to regard the introduction of this topic here as giving undue prominence to the mere temporal support of the clergy. But this gives me no concern. I have suggested a view of the subject prominent in God's holy word, and feel a confidence that I have a strong hold for its pertinency and propriety in the sound good sense of all who will apply to it an impartial and enlightened judgment, and a truly scriptural view of Gospel faith and piety.

I proceed to the accustomed detail of services through the year.

Seventeenth Sunday after Trinity, October 7, at a special confirmation in St. Stephen's Church, *New York*, confirmed 1.

October 12, received from the Bishop of the Diocese of Michigan, canonical notice of his having displaced from the ministry, agreeably to the canon providing for the case of a clergyman renouncing the same, the Rev. John Fenton, a Deacon of that Diocese.

Eighteenth Sunday after Trinity, October 14, instituted the Rev. Lewis P. W. Balch into the rectorship of St. Bartholomew's Church, *New York*; on which occasion I had the pleasure of the company of my Right Reverend Brother the Bishop of the Diocese of North Carolina, who did me the favor of taking a part in the institution service.

Tuesday, 16, in Christ Church, Greeneville, *Greene county*, admitted to Priest's Orders the Rev. John Scovill, Deacon, the Minister of that church, and Assistant Minister of St. Paul's Church, Oakhill; herein aiding in his duties the Rev. James Thompson, the aged missionary who has so long labored in these parishes, and who continues to do so as far as infirmities incident to more than three score and ten years will admit. Mr. Scovill has since resigned his connection with St. Paul's.

Saturday, 20, in Trinity Church, Granville, *Washington county*, admitted the Rev. Darwin B. Mason, M. D., Deacon, the missionary there, to the priesthood; and in the afternoon confirmed 9.

Nineteenth Sunday after Trinity, October 21, in the unfinished St. Paul's Church, Whitehall, preached and administered the communion, and in the afternoon confirmed 2.

Thursday, 25, in Christ Church, Sherburne, *Chenango county*, admitted to Priest's Orders the Rev. Thomas J. Ruger, Deacon, the missionary there, and preached again in the afternoon.

In the evening, preached in Emmanuel Church, Norwich.

Twentieth Sunday after Trinity, and Festival of St. Simon and St. Jude the Apostles, October 28, in the court-house, Owego, *Tioga county*, the usual place of worship of the parish of St. Paul's Church, admitted the Rev. John Bayley, Deacon, the missionary there, to the Priesthood, and in the afternoon confirmed 1.

Monday, 29, preached in St. Mark's Church, Candor.

Tuesday, 30, confirmed 5 in St. John's Church, Johnson's Settlement, *Chemung county*.

Wednesday, 31, preached in St. James' Church, Jefferson.

This was the last service growing out of my pastoral connexion with the Diocese of New York as comprising the whole state. In the course of a few hours from this time, an important and most interesting portion of it became what is now the Diocese of Western New York; and I would here express my affectionate and grateful remembrance of the kind sensibility evinced in the parishes visited after the division of the Diocese became certain, at the prospect of those being the last pastoral visits to be received from me—a sensibility which my beloved brethren and friends may rest well assured was most cordially reciprocated.

It will probably be not an unacceptable application of the design of the Church in requiring these stated reports of episcopal labors, if I now pause for a moment in the detail of those for the past year, and look back from the period when the Protestant Episcopal Church in the State of New York ceased to be a single Diocese, upon what the Lord had pleased to do for it, through His servants its Bishops. There was no provision for annual episcopal addresses until the year 1808, when they were commenced by our second Bishop, the late venerable and beloved Dr. Benjamin Moore. So soon, however, after that period, did it please God, in his afflictive providence, to deprive him of physical ability to discharge the high functions of his office, that the Convention received from him, but three annual reports.—They comprised the following particulars:—

Priests ordained, 9; Deacons ordained, 17; churches consecrated, 5; persons confirmed, 1451.

The diocese then passed to the care of my immediate predecessor, whose praise is in all the churches, and of whose episcopate of between nineteen and twenty years, the following acts are reported:*

Priests ordained, 113; Deacons ordained, 150; churches consecrated, 80; persons confirmed, 11,678.

During the period of nearly eight years that the diocese of the state of New-York was under the episcopate of him who now addresses you, the following is the summary of Episcopal acts:

Priests ordained, 112; Deacons ordained, 148; churches consecrated, 96; persons confirmed, 8896.

Thus it appears that for the last thirty years of the Diocese of the State of New-York—the period during which the canons provided for annual reports of Episcopal acts—there were reported,—

Priests ordained, 234; Deacons ordained, 315; churches consecrated, 181; persons confirmed, 22,025.

As further indicative of the progressive growth which God was pleased to give to that diocese, reference may be made to the lists of its clergy published with the Journals of the General Conventions from that of 1792. They exhibit the following numbers in the years respectively:—

In 1792, 20; in 1795, 24; in 1799, 21; in 1801, 23; in 1804, 32; in 1808, 38; in 1811, 47; in 1814, 56; in 1817, 68; in 1820, 74; in 1823, 93; in 1826, 114; in 1829, 129; in 1832, 163; in 1835, 192; and in 1838, 246.

In 1817, the number of congregations in the Diocese began first to be reported to the General Convention. The numbers reported from that time have been as follows:—

In 1817, 115; in 1820, 118; in 1823, 127; in 1826, 153; in 1829, 163; in 1832, 188; in 1835, 214; and in 1838, 238.

Such, brethren, are a few of the statistics of the Diocese which, on the first day of Novem-

* A few episcopal acts performed for Bishop Hobart by brethren in the episcopacy, during his two years absence from the country, are here included.

ber last, ceased to comprise—as it had done since the severance of our country from the British dominions—the whole state of New-York. They certainly throw light on much of blessing vouchsafed it from on high, and exhibit a gradual increase of God's appointed means of the religious and moral amelioration of our race, cheering to the heart of him who views with the eye of a patriot and a friend of man, the immense accession of population which is yearly spreading over the surface of our country. That greater results might have been expected to have flowed from a fuller and more fairly proportioned appropriation of the means which a beneficent providence has entrusted to the members of the Church within this state, from more faithful prayer for His blessing, and from a more thorough and consistent shining, in the lives and characters of the members of the Church, of those good works, in the faith, holiness, and virtue of the Gospel, which illustrate its benign and purifying efficacy, cannot be doubted. Let us, however, be duly thankful for the measure of blessing with which we have been visited; and penitently sensible, each for his own remissness in whatever of failure in greater measures of Christian instrumentality and efficiency his conscience may recal, let all resolve, in humble dependence on God's grace, daily to increase, more and more, in devotion to the enlargement and best interests of the Redeemer's kingdom.

It is true the outward prosperity of that kingdom is by no means a necessary index of its inward and spiritual welfare. But where that prosperity is not the result of extraneous influences bearing upon it from the enlisting in its behalf of civil power, honor, and wealth, it is a fair ground of presumption that it has engaged in its interests, not only the intelligent approval of its members, but also, at least in a good degree, their heartfelt devotion, and those principles, views, and feelings, which, wrought in them by the power of the Holy Ghost, have promise of special blessing from on high. And while on this point, it may be allowed one who, for many years, has had peculiarly favorable opportunities of personal knowledge of his beloved brethren the clergy of the two Dioceses within this state, and for several, of personal observation of their respective fields of labor, to bear testimony, as he does with great satisfaction, to the general evangelical fidelity of their ministrations, and to the success with which God has blessed them in the increase among their people of those fruits of the Spirit which are the scriptural evidences of the true faith and vital piety of the Gospel. May the same blessing continue to rest upon them, and upon those who, in either diocese, may be associated with them, or succeed them, in their Master's work! In humility, constancy, and fidelity of ministration, may they see that work prosper in their hands; judging themselves, that they be not judged of the Lord, for whatever room may still be left among the people of their charge either for error in religion or for viciousness of life, and making it a ground of more zealous effort and more fervent prayer, may they be sustained, comforted, and prospered, in their holy labors, until they are taken to the gracious recompense of reward!

In connection with this retrospect of the past history of the diocese, I wish to suggest to the Convention the value and importance of adopting some measure that may encourage a republication of all our Journals. It is not probable that six complete sets could now be found. Every clergyman and parish should have a set. A correct knowledge of the history of past legislation, is one of the most effectual checks upon that which is hasty and ill judged.

On the day after the rendering of my last service to the diocese of the state of New-York, that is, on Thursday, November 1, the festival of All Saints, the new diocese formed within its bounds commenced its existence. I had received so kindly and affectionately expressed a desire by and in behalf of, leading clergymen and laymen of what was then to become the new diocese, to be present with them, preach the opening sermon, and administer the Lord's Supper, at their Primary Convention, that I attended for that purpose, on the abovementioned day, in Trinity Church, Geneva, *Ontario county*, the appointed place for the meeting of the Convention, and performed those ministrations. One of the first acts, as you are aware, of that Convention, was the placing of the diocese, agreeably to a canon of the General Convention, under my temporary charge and jurisdiction. This renewal of my episcopal relation to brethren and friends so much and justly beloved, was indeed most grateful to me, and rendered doubly so by the kind and affectionate manner in which their act was performed. The Convention was blessed with manifest tokens of the presence and favour of the Divine Head of the Church. Its principal act, the election of a godly and eminently qualified presbyter for advancement to the episcopate of the diocese—is well known to you as having caused great joy to the Church, and is to be, in a subsequent part of this address, matter of farther grateful reference.

Leaving Geneva the morning after the adjournment of the Convention, I continued in the Diocese of Western New-York until Wednesday, November 7, when I returned to this diocese, and on the following day, Thursday, 8, in the morning, baptized an adult, and confirmed 17, in St. George's Church, *Schenectady*; and preached there again in the evening. I was happy to find this ancient edifice much enlarged and improved, and still more happy to be informed of the cheering evidence of God's blessing upon the parish furnished by the fact of that enlargement, though very considerable, being hardly equal to the increasing numbers who there wait on the holy ministrations of the sanctuary.

November 27, received from the Bishop of the Diocese of New-Jersey, canonical notice of his having displaced from the ministry, agreeably to the canon providing for the case of a clergyman renouncing the same, the Rev. S. Edwin Arnold, a presbyter of that Diocese.

Advent Sunday, December 2, confirmed 19 in the chapel of Christ Church, *Brooklyn*.

Third Sunday in Advent, December 16, confirmed 43 in the Church of the Annunciation, *New York*. Although, as is usual, and much to be desired, a portion of these were of other parishes, in which confirmations were not soon expected, the portion was small, leaving a balance of more than 30, which afforded a gratifying evidence of the success of pastoral labors in a parish which had not yet been nine months in existence.

Fourth Sunday in Advent, December 23, in St. Thomas' Church, admitted Rev. Benjamin M. Yarrington to Deacons' Orders.

Mr. Yarrington has since removed, by letter of dismission, to the Diocese of Connecticut.

Sunday after Christmas, December 30, confirmed 38 in Trinity Church.

Festival of the Epiphany, Sunday, January 6, in St. Matthew's Church, Bedford, *Westchester county*, admitted George W. Nichols to Deacons' Orders.

In the afternoon, confirmed 6. In the evening, preached again for the same parish, in the Methodist Chapel, in a distant and more central part of the village.

First Sunday after the Epiphany, January 13, confirmed 39 in St. Paul's Chapel, *New York*.

Septuagesima Sunday, January 27, confirmed 43 in St. John's Chapel.

Quinquagesima Sunday, February 10, confirmed 37 in St. Mark's Church.

Second Sunday in Lent, and Festival of St. Matthias the Apostle, February 24, confirmed 26 in St. John's Church, *Brooklyn*.

Fourth Sunday in Lent, March 10, confirmed 31 in Christ Church, *New York*.

Saturday, 16, in St. Anna's Church, Fishkill Landing, *Dutchess county*, admitted to the Priesthood the Rev. Anthony Ten Broeck, Deacon, the minister of the parish.

Fifth Sunday in Lent, March 17, instituted Mr. Ten Broeck into the rectorship of the Church.

In the afternoon, baptized a child, and preached, in St. George's Church, Newburgh, *Orange County*.

In the evening, confirmed 6 in St. Anna's Church, Fishkill Landing.

Monday, 18, confirmed a sick member of the same parish in her chamber.

Sunday next before Easter, March 24, confirmed 4 in the French Church Du St. Esprit, *New York*.

You are well aware, brethren, of the calamity which has since befallen this parish, by the conflagration of its splendid House of Prayer. Our brethren of the Church of the Ascension in this city have also a claim on our sympathies for the same affliction. Nor does the claim stop here. St. Luke's Church, Catskill, Greene county, has also been burnt. These buildings, I am happy to say, were all insured—a security against loss which it were reckless improvidence for any vestry to neglect—so reckless, indeed, as to be in itself sufficient greatly to weaken, if not entirely to destroy, reasonable claim to aid in the rebuilding of a burnt edifice.

The churches Du St. Esprit, and of the Ascension, are two of three of our churches in this city, which are now in ruins—a singular fact, which, I doubt not, has excited your special observation, and which is particularly brought to mind by the almost unprecedented circumstance of our Convention being held in this chapel. The parish church of Trinity Parish, around which clustered so many holy, interesting, and affecting reminiscences, and in which the deliberations of this, and other ecclesiastical bodies, have so often been held, though not an ancient building, was found in such an insecure state as to render necessary its entire removal. There is every reason to hope, however, that by the blessing of Divine Providence, it will be succeeded by an edifice truly creditable to the age and nation, and a becoming monument of the Christian devotion and munificent character of the venerable corporation concerned.

First Sunday after Easter, April 7, confirmed 69 in St. Stephen's Church.

Second Sunday after Easter, April 14, confirmed 11 in Grace Church.

Thursday, 18, in St. George's Church, Flushing, *Queens county*, admitted Libertus Van Bokkelin, instructor in Natural Philosophy in St. Paul's College, College Point, to Deacons' Orders.

In the afternoon, confirmed 7. I was happy to find the church much enlarged, and greatly improved in its interior arrangements.

In the evening, confirmed 3 in a chapel at Clintonville, erected at his sole cost, on ground purchased by him for the purpose, by a gentleman not of our communion; and in which, by his permission, the building continuing his private property, our services are celebrated every Sunday afternoon, by the Rev. John B. Kerfoot, Deacon, chaplain and instructor in Greek and Latin in St. Paul's College. It is impossible to rank too high the value of such appropriations of wealth. The neighborhood in which this chapel is built, comprising, besides very neat and commodious arrangements for worship in its principal story, two excellent school rooms in the basement, stood in special need of the meliorating influences of Christian holiness and virtue; and its erection, unconnected, as its position renders it, with any immediate benefit to the property of the benevolent owner, was the result of a disinterested desire to promote, in the best way, the best interests of the community. The building was designed for the use of any Christian denomination or denominations who might make arrangements for occupying it. The facility afforded by the proximity of St. Paul's College for its regular occupation a part of the day, led to Mr. Kerfoot's thus appropriating his services, with the cheerful acquiescence, and entire approbation, of the owner of the chapel. Members of the college also devote themselves, under Mr. Kerfoot's direction, to the care of a Sunday school in the basement rooms; and the happiest results are beginning to be experienced. Would that examples were much increased of appropriations of wealth so truly honorable to its possessors, so meet a thank-offering to its bountiful Bestower, of such vital benefit to the community, and so productive of the individual happiness and welfare of fellow men!

Third Sunday after Easter, April 21, confirmed 53 in St. George's Church, *New York*.

Fourth Sunday after Easter, April 28, confirmed 17 in St. Paul's Church, *Brooklyn*.

Friday, May 3, consecrated St. Paul's Church, Whitehall, *Washington county*, a most gratifying evidence of the forwardness to do good to the extent of their means, on the part of one of the youngest parishes of the Diocese, and administered the communion.

In the afternoon, confirmed therein 21 persons.

It is always highly gratifying to see popular prejudice give way to enlightened reason, and sound principle. A pleasing manifestation of this has been made by this parish. The *sound principle* which repudiates the idea of the cross being the emblem of popery, and recognizes it as fitly symbolizing the precious faith of the religion of THE CRUCIFIED, has here prevailed, by the placing of that symbol on the beautiful spire of St. Paul's. The progress of true Protestant feeling on this and kindred subjects, will doubtless be onward; and the example of it which I have had so much pleasure in recording, in two or three of our humbler parishes, will, in due time, be generally followed.

Fifth Sunday after Easter, or Rogation Sunday, May 5, in the morning, confirmed 17 in St. John's Church, *Troy*.

In the afternoon, preached in Grace Church, Waterford, *Saratoga county*.

On Wednesday and Thursday, May 8th and 9th, I attended, at Auburn, *Cayuga county*, a Special Convention of the Diocese of Western New York, called for the purpose of witnessing the solemn and important event of the consecration of the first Bishop of that Diocese, the Right Reverend William Heathcote De Lancey, D. D., whose election, at the primary Convention, [illegible] this address. This took place on the second day of the Convention, the festival of the Ascension of our Lord Jesus Christ, Thursday, May 9. The consecrator was the venerable Presiding Bishop of our Church, who cheerfully undertook so long a journey from his residence in Boston, in conformity with the wishes of the Diocese concerned. The other Bishops present were, the Bishops of Pennsylvania and New Jersey. The warmth of Christian affection with which the newly consecrated Bishop was received by his Diocese, and which, I am happy to learn, has been strengthened during his subsequent laborious visitations, and let me thankfully add, with which my own separation from that beloved flock was regarded by them, gave to the whole season a sacred and deep-felt interest, which, I am sure, can never be erased from my heart.

There were also, I am confident you will be much rejoiced to learn, such clear evidences, on the part of both the Bishop and his Convention, of their coming together, under the influence, and with a determination for the constant maintenance, of the sound evangelical views of Christian faith, order, and duty, which have ever characterized the Church in New York, as delightfully to strengthen the confidence that the unity, purity, harmony, and godly efficiency of that Church, will be nought affected by its division into two dioceses.

And this may be a fitting place for me to record another very valuable accession which has been made, since we last met, to the Episcopacy of our Church. I refer to the consecration, in December last, of the Right Reverend Leonidas Polk, D. D., whose election as Missionary Bishop for Arkansas and other South-Western portions of our country, took place at the last General Convention. This strengthening of the hands of our Senior Missionary Bishop, is an event, not only of great general interest, but also of special promise from the excellent qualifications of the godly and well-learned man who was thus called to the high and holy function of the Missionary Episcopate, whence, by God's goodness, have flowed such great blessings to the Church.

But to this record of happy accessions to our Episcopate, God's dealings with the Church, during the last year, require that I make mournful addition of that of a heavy loss, in which our sister Diocese of South Carolina was the greatest sufferer. The Right Reverend Nathaniel Bowen, D. D., its good and faithful Bishop, has been called to his rest. Many of us, brethren, remember him as a brother Presbyter of this Diocese, and a fellow member of this body. Some of you know, by experience, with what exemplary fidelity he fulfilled, in this city, the duties of the parish priest.* And let me record my own grateful recollection of the marked fraternal kindness and confidence with which it was uniformly my happiness to be treated by him during our connection as brethren in the Episcopate. As one and another of the true sons of the Church, understanding well her interests, and honestly, faithfully, and affectionately devoted to them, are taken from us, it becomes those who are left to give to them the more earnest heed. Pray we, brethren, and strive we, that it may be so with us.

* Bishop Bowen was the first rector of Grace Church, New York.

(To be continued.)

THE CHURCHMAN.

SATURDAY, OCTOBER 12, 1839.

CONVENTION.—The annual convention of this dioces met on Thursday, the 3d instant. There was present a large representation of the clergy and lay delegates. Prayers were read by the Rev. Dr. Lyell, assisted by the Rev. Dr. Berian, a discourse of uncommon excellence was preached by the bishop. A large number of communicants participated in the eucharist. Little business out of the ordinary routine was transacted, and the convention adjourned on the evening of the next day, affording a gratifying proof of the harmony and prosperity of the dioces. The bishop's address, which is published in part in our present number, will be found to possess its usual interest.

CHARITY.—Several objects are this day commended to the charity of our readers, which, we hope, will receive from them a due consideration. The appeal of Michigan, as that of a sister dioces, made through her bishop, and in behalf of the whole Church of the dioces will naturally receive the first attention and the largest aid. The sacrifices of the bishop, the dependent and reduced condition of the clergy, and the almost desperate situation of the Church, present very constraining motives for yielding to their reasonable solicitations, and co-operating in the proposed feasible method of relief. The importance of establishing the Church in Michigan, and placing the support of the clergy on a respectable and permanent basis, is indeed incalculable. The appeal from Texas is also every way worthy of encouragement, and the importance of Matagorda as a position for securing the present and permanent establishment of the Church, can hardly be overrated. And in these efforts for the west, the east should not be forgotten. The Rev. Mr. Marcus, who is now in this city soliciting contributions, has succeeded by the blessing of the good Providence of God on his perseverance under great discouragements, in raising an edifice, and gaining for the Church a very important position. The aid which he asks will be well bestowed, and the plan of relief which he proposes is excellent, as is apparent from the fact mentioned in our last, that a lady in Philadelphia had purchased a pew in his church, to be held in perpetuity by four poor widows, belonging to the parish. We hope his representations will meet with a kind reception and a liberal response.

The applications to the charity of our citizens are frequent and urgent. It has pleased Divine Providence, however, of late, to give us many proofs of the uncertainty and perishableness of the riches of this world, and these are admonitions to which none should be deaf, that we "lay up for ourselves treasures in heaven." The pressure of the times, and the prospect of impending, calamities are often the means which the HOLY SPIRIT uses to open the hearts of his people, to impress them with a due sense of their responsibilities, as stewards of the manifold gifts of good, and incline them to impart to the necessitous, and to strengthen and extend the kingdom of the Redeemer, by aiding in every holy and charitable purpose. Never before has the Church more needed the contributions of her faithful members: at every point and in every direction she is enlarging; her character is becoming better understood and more highly appreciated; and if we are firm and unyielding in asserting her distinctive doctrines, and liberal and indefatigable in supporting her ministry, and encouraging all feasible and promising plans for her permanent extension, there can be little doubt that she will be more and more compacted in the unity of the faith, and, as a necessary consequence, in the bonds of peace and charity. The unwonted calls that are made for her enlargement, the accessions to her numbers, the spirit of inquiry that has been awakened in regard to her distinctive principles, and the disposition which is manifested both here and in Great Britain to revert to primitive faith and usage, are proofs that her great Head is eminently with her, and fulfilling towards her his gracious promise. At such a crisis it is an especial duty of the members of the Church, to ascertain her really distinctive principles, and firmly to assert them in opposition to the spurious counterfeits that are obtruded from without, or cherished by misguided men within; and at the same time to show themselves ready for the promotion of every good work, be its patrons whosoever they may, which involves the present and future interests of the Church, and aims to encourage her bishops and clergy in their labors of love. We must aim at a perfect faith and a universal charity.

P. S. Since writing the above we have been informed that the Rev. Mr. Cull is in this city soliciting aid towards the erection of a church in Malone, the site of his mission. As a missionary and clergyman of our own dioces, Mr. Cull has peculiar reasons to hope that the Churchmen of our city will be friendly to him and willing to promote his object.

JUBILEE COLLEGE.—Two gentlemen of this city have offered to contribute one hundred dollars apiece in aid of this institution, on condition that other donations be subscribed to the amount of ONE THOUSAND dollars. We rejoice at the proposal, and sincerely hope that the benevolent donors may speedily find others to unite with them in the praiseworthy object. Whatever is done, should be done *promptly*.

MICHIGAN.—We have alluded in another place to the applications for the relief of the Church in Michigan. We annex extracts from a correspondence between the Rev. Mr. Cumming and Bishop M'Coskry on the subject, introducing them with the following commendation of the object from our own bishop.

"Having read the above appeal, with deep interest, I most cordially recommend the case of our suffering brethren of the diocese of Michigan, to the liberality of the Church in this diocese.

(Signed) BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.
New York, Oct. 7th, 1839."

The following is from Mr. Cumming's letter to Bishop M'Coskry:

"With the exception of Detroit, there is not a parish at present able to sustain itself. At Ypsilanti, we have a very neat and substantial edifice nearly completed, but not only can it not be advanced any further, because of the want of funds, but unless aid can be obtained from abroad, it will be sold in December next, on a debt of $1,500, a debt which would not have been incurred, had not the vestry been promised that sum by a person who afterwards was unable to fufil his engagements. We come next to Ann Arbor: this Church is yet in an unfinished state, and without suitable books for either the chancel or desk, because the vestry have no funds, and have wisely determined to *incur no debts* in its behalf. Going west, we next reach Jackson: Here is a fine opening for the Church; but the people, though *zealous*, are not rich; have not funds enough to erect even a temporary building, and are obliged to assemble in a very uncomfortable room in the court-house, and to share it alternately with Baptists and Universalists. In another direction we find the favorably situated village of Dexter: *Here*, the best accommodations that could be made for the conducting of our services, was to fit up a blacksmith shop for the purpose! We have *congregations* at Manchester and Clinton, both of them important villages: at the former, our service is performed, sometimes in the basement of an unfinished Presbyterian Meeting-house, and sometimes in a school-room to which other denominations have an equal right. In Clinton there is a small, plain, but very neat Church; erected, however, entirely with the funds of a clergyman, and he now actually suffering for the want of the money he has expended upon it—the congregation being unable to repay him. Plymouth, also, holds out fine prospects for the establishing of the Church, but the people are poor, and cannot of themselves build, and must depend upon the courtesy of Presbyterians and Methodists for a place in which to hold service. At Adrian, a room was hired at the rate of $52 a year. At Jonesville, the upper part of a store has been obtained, the rent of which is $25 a year! Similar statements might be made with regard to other places; but surely I need add no more. But *can* those of our "own household of faith," who enjoy the privilege of worshipping GOD, in comfortable, well-furnished sanctuaries, *hear* of these things, and not contribute any thing towards providing their destitute brethren, members of the same Church, children of the same spiritual family, with a "house of prayer." Can they indeed *pray*, in their own substantial, beautifully adorned temples, "Our Father, who art in heaven, give *us* this day our daily bread," and will *they* not *give* us any thing of that abundance wherewith GOD has already blessed them? It cannot be they "have so learned CHRIST."

But, some FACTS also, in reference to the *clergy*, must be stated:

At one place, a rector, with a large family, has received from his congregation during the past year, only $234, and is compelled to pay $250 for house rent; the one he occupies being the only one to be procured. Another writes that he has received only $220, and that he has been paying $125 for the half of a one story and a half house. Another informs me, he has received only $80! he also has a family. Another only $20! he too has a family. Another writes as follows: "A subscription was circulated for my benefit, and about $200 were subscribed, but not one half has been paid." The following is an extract from another clergyman: he receives from his people $250: "Rent in this place is from $150 to $250 per annum. No clergyman can live here, and pay rent on the salary I receive. You may ask, then, how I get along? Why sir, I have kept boarders, and taught school two winters—received the charity of many friends in Detroit—been assisted by my own relatives, and labored some with my own hands!" I have collected more facts, but presume it is unnecessary to detail them, as *you* must already be conversant with them, and no benevolent or Christian *heart* will require more, to make him "kindly affectioned" towards our western laborers.—Perhaps, however, I ought to state that many of us have been deprived of the common necessaries of life, and have been unable to send our children to school. And ought these things so to be? *Will* those who have the love of GOD shed abroad in their hearts by the HOLY GHOST, *allow* these things so to be? An apostle shall answer, 'Whoso hath this world's good, and seeth his brother have need, and shutetth up his compassion from him, how dwelleth the love of GOD in him?'"

The following is from Bishop M'Coskry in reply to the above:

"It has been thought, that but a small sum was necessary to aid those who have broken up their former attachments, and removed to the west to proclaim the gospel of peace. In consequence, some of our missionaries have obtained the sum of $250 per annum at the most: some have received scarcely half that sum, to assist in the support of themselves and families, when, in most of our villages, they have had to pay (as your statement will show) nearly the sum received for a house in which to dwell.—Besides all this, it has cost them (especially those who have families) between two and three hundred dollars to remove to the missionary stations; coming too, in most cases, without any household furniture—as they have been obliged to dispose of what they had, to meet the expenses to which I have referred. After having reached the spot to which they have been directed, the first thing to be done, is to provide a house for their families, and a few articles of furniture. But how has this been accomplished? Of course in no other way than by gaining a credit for a few months, and by paying nearly twice as much for every article, as it would cost in the east. To pay this, they have relied on their first quarter's salary, which, at the most, amounts about to sixty or seventy dollars!! and in the mean time they have had to support their families. How has this been done? Of course, to a very great extent, by procuring on a *credit*, the common necessaries of life, and by living in such a manner as to destroy their influence, break down their spirits, and render them unfit for the performance of their duties; for as our friends will perceive, from the statements contained in your letter, they have received but little from the congregation in addition to their missionary stipend.—These embarrassments often reduce them to the necessity of borrowing money, or to solicit aid from those who care but little for the Gospel, and as a necessary consequence, their influence in their parishes is greatly abridged, if not entirely destroyed.

I have added these facts to those contained in your letter, that the friends of the Church to whom you apply for aid, may know that the clergy have endured much self-denial, and many difficulties, in silence, but are now *compelled* to appeal to their brethren, that they may not be forced to abandon their posts,—and their litle flocks be left without a shepherd.

It must be remembered also, that the missionary does not find a congregation organized, and ready and willing to unite as one man in providing for his necessities. He comes to seek out the wanderers and bring them back to the fold of CHRIST. He has to organize a parish, and often under the most trying circumstances. He has to rely upon those whose hearts have been chilled by the all-absorbing desire of gain, and long separation from the privileges of the sanctuary, and the warning voice of the minister of CHRIST. In addition to this he has to bring together men having separate and distinct interests; having no attachments from early and long acquaintance, and many of whom would rather not be reminded of their duties to GOD, until they have succeeded in securing the riches of this world. So that all must perceive that under the most favorable circumstances, his duty is most arduous: requiring much faith, great patience, and something to cheer him at home; that he may give his undivided attention to the work committed to his care. But GOD has seen fit to visit us with these embarrassments, and to cut off the few comforts our clergy possessed. The pecuniary distress has been so great for the last eighteen months, and is now so great, that, however willing our people may have been to give, they have been unable. GOD has blessed us with an abundant harvest, and we are surrounded with the necessaries and even the luxuries of life; but the clergy have not the means to obtain even the former, as money, to no amount worth mentioning, can be had. My own congregation in Detroit, have been most liberal, and have done much to relieve the clergy. They have gladdened many hearts, and dried up many tears,—but GOD has seen fit to shut up this fountain of benevolence, from which streams were continually flowing. I mention this fact, also, to show that we have endeavored to help ourselves."

We have received a letter from the Rev. Benjamin Ives, setting forth the grounds of his application in behalf of the Church in Texas, of which the following statement is the substance. Donations of books suitable for a Sunday-school library, or means towards procuring them, will be thankfully received by Mr. Ives, as there is yet no library for the Sunday-school. Books, or other means for the same object, will reach Mr. Ives, if left at the P. E. Sunday School Depository, No. 28 Ann-street.

PROTESTANT EPISCOPAL CHURCH IN TEXAS.

That Texas is an important and interesting missionary field for the Church, no one can doubt, who is well informed with regard to its present circumstances, prospects, and position. It is now independent, with territory sufficient to make it a respectable nation, and a soil and climate which must necessarily make it a wealthy and densely populated country. Its civil and political institutions are modelled after those of the United States, and every thing moves on so orderly, methodically, and systematically, in the administration of the government, as to give sufficient guarantee, that it will be permanent. The inhabitants are, with few exceptions, emigrants from the United States, so that the great body of the citizens of Texas are the brothers and sisters, and the sons and daughters of the citizens of the United States, speaking the same language, and educated in the same religion. There is a greater ratio of intelligence and enterprize among the people than in any community I have ever seen or known. Their intelligence teaches them that they cannot expect good order, morality, and a faithful execution of their laws, without the institutions and influence of the Gospel, and in many instances, they are now exceedingly anxious for their establishment. A fair proportion of the population have been educated in the Episcopal Church, and there is a general willingness, and in many instances a strong desire, as is the case generally in the Southern United States, for its introduction among them. There are now supposed to be about 150,000 inhabitants in Texas, and not a single house of public worship for any protestant denomination in the whole republic. This statement shows the importance of the field; and if the character of the people is so low, and reckless, as many suppose it to be, it proves their greater need of the ministrations of the Gospel, and enhances our obligation to extend them to their country.

Matagorda, the missionary station of the Rev. Mr. Ives, is considered by him as a peculiarly important point for the early establishment of the Church. It must be one of the great shipping ports of the country, being situated on Matagorda bay, at the mouth of the Colorado river, the largest river in the republic. It has the most extensive fertile land country of any port in Texas, and at the mouth of a river, which, when 7 or 8 miles of raft now obstructing its navigation just above its mouth, is removed, will be navigable between 400 and 500 miles with the seat of government, as recently located, at the head of navigation. There are now 51 families in Matagorda, and of these, 14 are now Episcopalians, together with 17 single young gentlemen. In addition to this, all the families which are not committed, or are not strongly attached to some other denomination, (and these are very few,) are ready, willing, and in many instances anxious, to have the Episcopal Church established among them. In short, the ground is *all* ours, if we can plant ourselves *now*. I.

TRACTS FOR THE TIMES.—These tracts are coming into high repute, and their well merited celebrity bids fair to raise up imitators even west of the Alleghanies. The Gambier Observer informs us that Bishop M'Ilvaine, at the late convention in Ohio, delivered a charge on the subject of justification: two thousand copies were ordered to be printed; and as a "Tract for the Times," adds the journalist, "its value is beyond calculation." We fear that the imitation will be hardly equal to the original.

MISSIONS.

Mr. Editor,—I am truly happy to learn that our indefatigable junior Missionary Bishop, the Right Rev. Dr. Polk, is to bring before us, to-morrow evening, the claims for Missionary aid of his large sphere of jurisdiction, the South-Western portion of our country. He has, I am informed, much and deeply interesting information to impart. The great object of his visit is understood to be to get labourers to go into that field. Therefore, clergy and candidates for orders would do well to listen to his appeal and lay it to heart. MACEDONIA.

For the Churchman.

THE BEARINGS OF MODERN COMMERCE ON THE PROGRESS OF MODERN MISSIONS: *the Annual Sermon, before the Bishops, Clergy, and Laity, constituting the Board of Missions of the Protestant Episcopal Church in the United States, delivered in Trinity Church, New Haven, on Wednesday, June 19, 1839. By* REV. JOHN S. STONE, D. D. *Rector of St. Paul's Church, Boston.*

It is not long since, a reverend gentleman was highly censured in a *certain quarter* for having, as was said, most injudiciously introduced into the pulpit objections to the present system of Foreign Missions, conducted, as it here appears, at the expense or neglect of home duty. We have just read of a sermon lately published by a celebrated revival exhorter among the New Lights, against the "credit system," denouncing it as anti-Christian, and recommending the real loco foco doctrine of "no trust." Here is a sermon from New England by a grave doctor in divinity, preached before "Bishops, Clergy, and Laity," at a Missionary meeting, on the "*bearings* of modern commerce." (What a title!) If the propriety of condemning wild missionary schemes from the pulpit be questionable, what shall we say of discussing the "credit system" and the "bearings of commerce" from the pulpit, and publishing such discourses as subjects intimately connected with the religion of the Lord Jesus Christ? It will be recollected that this is by one, who lays claim to distinction, as an highly *evangelical* preacher. That evils have attended the extension of commerce all must admit; but few will agree to such sweeping denunciations as the following. It is here represented as "war making," as "slave making," as "corrupting." He says,—

"So far as the *system* of commercial aggrandizement is concerned, irrespectively, of course, of many individuals engaged in it, but *one* spirit has actuated the whole, from its conception to its present maturity, under Papal and under Protestant auspices; and this spirit, in the words of a writer already quoted, has been 'a fiery, rabid, quenchless lust of gold;' a passion, which, while it lives at home, is decently attired, and moderately restrained; but which, when it goes abroad, and stands in sight of the gold and the diamond mine, in sight of the rice-field, and the cane-brake, in sight of the spicery and every other product of a prodigal earth, *strips itself to nakedness, and, in its uncovered deformity*, breaks every bond by which mankind are united, and, with unchecked rapine and violence, deceives, robs, oppresses and murders, without remorse; and all this while boasting of its civilization, and professing to bring to poor, benighted, barbarous heathen, a religion from heaven—the religion of the Gospel of peace and love of truth and equity."

Again:

"Such has ever been the spirit of modern commerce. It has no soul but the love of money; and for the sake of this, can coolly *fatten* on the wretchedness and the ruin of an uncivilized, or a half-civilized world."

These extracts are a sample of the style and temper of the sermon. We regret to see here so much coarseness, not to say vulgarity; we are reminded of some of the preachers of Cromwell's time, by such figures as these: cannon are called "*baying* mouths of death." We read of those who can coolly *fatten* on the wretchedness, &c.—The new born hopes are "*knocked in the head*," &c.—we read of "*bleeding*" in war—"*having fed* to fatness,"—"*bloating*," of death and "*corruption*." The reader can hardly fail of mistaking from whose shop these figures are drawn. In reading the vivid description, both in the sermon and notes, of some of the evils which have attended the intercourse with the Sandwich Islands, we are almost disposed to remember the old saying, "want of decency is want of sense."

Let us hear the doctor further. After asserting that modern commerce exterminates, he says:

"And even where this power has not exterminated, it has wrought evils of a, perhaps, darker character. It has actually rendered the living savage *more* savage, and the living heathen *more* heathen than ever. It has made, not Christianity, for of this little or nothing has been carried by the agents of this power—but the *name* of Christianity, an offence and a loathing to the whole pagan world. Through all the realms of heathenism, it has made that name synonymous with hypocrisy and deceit, cunning and fraud, oppression and cruelty, avarice and extortion, pollution and crime. In this state of things, let the *true* missionary of the cross approach, and offer the genuine religion of the Gospel as a light from heaven, and as the only means of purity and of salvation to benighted man; and with what answer is he met? 'Go home and convert your own countrymen;—cleanse your own seamen; regenerate the agents of your death-dealing commerce, and thus show that your religion is the boasted blessing which you represent. Then come to us and we will listen to your instructions, and examine the claims of the Gospel which you bring.'"

Again:

"Wherever they went, they found the native mind preocupied with prejudices against the religion which they brought, and could seldom, without the greatest difficulty, obtain a candid hearing for their instructions. The simple natives, utterly ignorant of the power of *real* Christianity to change the heart, and utterly incapable of appreciating the real difference between the missionaries and the agents of commerce, could always point, with such logic as *nature* taught them, to the miseries and extortions under which they were borne down to the earth, and say: 'If these are the effects of your boasted religion from heaven, we want it not.—That, which we already have, teaches a better morality, and has, therefore, for us, the superior claim.' They said it, and ages only of living demonstration could prove the fallacy of their reasoning."

Let it be remembered, that the great majority of the seafaring people of these United States, are natives of *New England*. Why is it that they thus have carried disease, and death, and ruin, wherever they have gone? Is it not because their religious and moral instruction has been neglected? They have been taught to be shrewd, and cunning, and sharp; but practical religion, and moral honesty, they have been taught, were duties required by "the law," and not by the Gospel. Would not the thousands, and ten thousands of money sent to India, and China, and Japan, and Burman, &c., annually, by the "friends of foreign missions," of which the author of this sermon is one of the champions, be better spent, even if the interest of these missions alone were consulted, in educating this class of people in the fear of the LORD. Perhaps then, persons of this calling would not be longer, as they are here characterised,—

"A roving clan of sailors and runaway con-

victs, who have revived, once more, the crimes and character of the old bucaniers. They go from island to island, diffusing gin, debauchery, loathsome diseases, and murder, as freely as if they were the greatest blessings that Europe (or America) had to bestow."

As a whole, we look upon the sermon as an entire refutation of that reasoning, which leads those who adopt it, to neglect their duty to their neighbors at home, and to send Christian missionaries to foreign lands, in company with those of their own religion, who are profligate and base, because they have not been instructed in their duty, and brought up, at home, under Christian influence. Z.

Episcopal Visitation.—Bishop Onderdonk's appointments for Visitation have been changed by the omission of Malone.

TO CORRESPONDENTS.

"SOLUS" is in type—shall have place in our next. "F. G.," "H.," "J. C.," and "The Dutch Reformed Church," are received.

HEBREW CONCORDANCE.—We take pleasure in laying before our readers the following prospectus of a work which we hope will not want for subscribers.

***Proposals for publishing by subscription, a complete Hebrew and Chaldee* CONCORDANCE TO THE OLD TESTAMENT, *with an Introduction and Appendices. By* DR. ISAAC NORDHEIMER, *Professor of Oriental Languages in the University of the City of New York, and* WILLIAM W. TURNER.**

Among the variety of works that now constitute the apparatus of the Biblical student, there is not one which should rank so high as the Hebrew Concordance. In the first place, it can teach nought but what is true; for all its materials are drawn directly from the Bible itself, and in it nearly the whole of the Old Testament is contained. It furnishes the Grammarian and the Lexicographer with the data for their respective labors, and constitutes the only unerring test of the correctness of their conclusions. It affords constant aid to the interpreter of Holy Scripture in expounding dark and difficult places, by enabling him to use the Bible for its own elucidation. Even the tyro in Hebrew studies may receive from it essential assistance; since by its means he can at once ascertain the true derivation and inflections of words, to which his grammatical knowledge may oftentimes be insufficient to furnish him the clue.

For the information of those who may not have enjoyed an opportunity of becoming acquainted with the production of Dr. Furst, which it is intended to make the basis of the projected publication, it may not be amiss to enumerate some of the principal advantages it possesses over all that have preceded it. Besides the essential improvements made by this indefatigable scholar on the general plan of Buxtorf, together with the additional insertion of many hundred citations and even entire articles, and the correction of an immense multitude of errors with which the references abounded, this work will contain, among others, the following highly useful appendices (except the sixth), which will also be inserted in the "Complete Hebrew and Chaldee Concordance."

1. An etymologicol-alphabetical Index of all the words in the Old Testament, with references to the pages of the Concordance on which they are to be found.

2. A purely alphabetical Index of the same, with similar references (this will prove of much use to the beginner).

3. A tabular view of all the Forms of Nouns, with their origin and mode of formation (highly important to the grammarian and lexicographer).

4. An alphabetical List of all the Particles, i. e. of all the pronominal roots, with their compositions and formations.

5. An alphabetical List of all the Proper Names belonging to the Old Testament language.

6. An alphabetical List of grammatical forms difficult for beginners to trace.

7. A Chronological Table of the Sacred Writings.

The work will be printed on fine paper in eight parts, forming one royal octavo volume of about 1200 pages, with new Hebrew type preprared expressly for the purpose. The larger kinds of Hebrew as well as the Roman type, which are not yet prepared, will be much superior to that offered in this prospectus.

The price to subscribers will be $1.00 a part, payable on delivery of each, for the seven first parts; the last they will obtain gratis. As soon as five hundred copies shall have been subscribed for, the first part will be put to press; and when the whole work is published, the price will be raised. All persons procuring five subscriptions will receive six copies of the work. Address Wiley & Putnam, 161 Broadway, or the editors, N. Y. University.

ANNIVERSARY CELEBRATIONS.

The joint Anniversary Celebrations of the New York Protestant Episcopal Tract Society, the New York Bible and Common Prayer Book Society, and the Education and Missionary Society of the Protestant Episcopal Church in the Diocese of New York, was held at St. Bartholomew's Church on Thursday evening, October 3d, 1839.

At 7 P. M. the chair was taken by the Right Reverend Benjamin T. Onderdonk, Bishop of the Diocese, who opened the meeting with prayer.

The thirtieth Annual Report of the New York Protestant Episcopal Tract Society was read by Lewis P. W. Balch, Rector of St. Bartholomew's Church.

The Rev. A. D. M'Coy, Rector of St. Paul's Church, Tompkinsville, moved the following resolutions, which after a few prefatory and pertinent remarks, were unanimously adopted, to wit:

Resolved, That the report just read be accepted and printed, and circulated under the direction of the Board of Trustees.

Resolved, That the object which the original founders of the Protestant Episcopal Tract Society designed to accomplish in its organization, are such as should enlist the sympathies and secure the requisite continued contributions of every Episcopalian.

The third Annual Report, being the thirty-first consecutive report of the New York Bible and Common Prayer Book Society, was read by Floyd Smith, Esq.

The following resolutions were offered by the Rev. Robert B. Van Kleeck, Rector of St. Paul's Church, Troy, who very eloquently enforced the claims of the Society upon the friends of the Church, to wit:

Resolved, that the report just read, while it furnishes the most satisfactory evidence of the rapid extension of the operations of the society; does not at the same time exhibit a corresponding regard for its interest on the part of the churches, and individuals that have been accustomed to contribute to its funds.

Resolved, that this society, in consideration of its important objects and daily extending usefulness, is justly entitled to the liberal contributions of the friends of the Bhurch.

Resolved that the report be referred to the Board of Managers for printing and publication.

The Report of the Education and Missionary Society was read by the Rev. Benj. I. Haight, Rector of All-Saints' Church in the City of New York, which after an eloquent appeal to the sympathies and benevolent feelings of the audience in behalf of the devoted and self-denying Missionary, by the Rev. Joseph H. Price, Rector of St. Stephen's Church in the City of New York, was accepted, and the following resolution offered by him was unanimously passed.

Resolved, that the report just read be referred to the Board of Managers for printing and distribution.

According to previous notice given, a collection was then taken up for the Education branch of the Society, amounting to $84 96.

The business of the evening was closed by singing the 106th hymn, and prayer, and the benediction of the Bishop.

W. H. BELL,
Secretary of the Joint Meeting.

CONGREGATIONAL MUSIC.

To the Editor of the Churchman.

Rev. Sir—

There is a subject connected with public worship, on which I should be very glad to have your opinion; it is the singing by the congregation: how far should it be general? I confess that my own musical sensibilities have so often been fretted, by the tuneless notes of those whose zeal is their only reason for joining in the singing, that I may be inclined to restrict the duty or the privilege of singing, to too small a number. Those whose ear for music is not naturally delicate, or has not been much cultivated, do not appreciate the amount of annoyance which discordant sounds inflict on the musical. For one, I venture, even at the risk of being charged with affectation, to declare, that my own nerves have frequently been so jarred by a discordant voice, that all my command of my own mind has not been sufficient to restore it to such a state of equanimity as would enable me to enjoy either the service or the sermon. I often hear persons who are requested to sing, for the entertainment of the social circle, declare "they never sing, except in Church." Now, it strikes me that this is wrong—that the exception here made rests on very false views of duty and propriety. What is the reason why such persons never sing except in church? They will readily tell you they do not sing well enough—a very false and improper reason, is it not? For what is the plain and obvious sense of the declaration — they don't sing well enough to sing for their fellow men—but even their singing, bad as it is, is good enough (I trust I speak not irreverently) *to offer to God!* Do not those who thus act and thus reason, commit the sin of those Jews who offered the lame, and the blind, and the sick for sacrifice? It seems to me that the exact opposite of this rule is the true one, and that no one should ever sing in church who would hesitate (from distrust of his ability) to sing any where else. Such are my opinions—impressions, I should rather call them. No one can attach less value to them than I myself do. An expression of opinion on this subject by the Editor of the Churchman would probably interest many of his readers, and would be received with all that deference to which his opinions are eminently entitled, by A CATECHUMEN.

REMARKS.—We cheerfully give admission to the above, in hopes it may call forth a response from some who understand the subject. Our *impressions* are that the congregation generally should be encouraged to join in the music of the church; that they should take pains to qualify themselves for the duty; that such persons as "A Catechumen" should seek to be so engaged in the devotions of the church as not to be "annoyed" by trifling violations of good taste, or science; and that the true end of psalmody would be most effectually secured by adopting the plainest tunes, and so limiting their number that the congregation may become familiar with them by frequent repetition. After this, we suppose it is needless to say to "A Catechumen" that we have no scientific knowledge of the subject, and must consider it as open to our correspondents.

The Rev. Daniel Shepard, deacon, having removed into this diocese, with a letter of dismission from that of Connecticut, and been here received, has changed accordingly his canonical residence.

THE ANNUAL COMMENCEMENT of Columbia College took place on the 9th inst. in the Middle Dutch Church. The Exercises were very creditable to the speakers and to the institution, and took place in the following order. The procession moved from the College-Green at half past nine, A. M., and proceeded to the Church in Nassau-street.

When the Procession had arrived at the Church, the Exercises of the day were opened with Prayer, after which the Candidates for the degree of Bachelor of Arts, to whom parts were assigned, performed their Exercises in the following order:

1. Greek Salutatory, With a Poem. Arthur Carey.
2. Latin Salutatory, with a Poem, "Palmyra." George Jas. Cornell.
3. English Salutatory, with an Oration "On Decision of Character." Charles Ingersoll.
4. An Essay, "On Human Life." Joseph R. Mann.
5. An Oration, "On the Motives and Influence of Persecution." Daniel D. Lord.
6. An Essay, "On Popular Education." Richard S. Emmet.
7. A Dissertation, "On the Literature of the Bible." James C. R. Brown.
8. An Oration, "Religion essential to Government." Edwin Augustus Nichols.
9. An Oration, "On Solid Happiness." Allen H. Brown.
10. An Oration, "On Ancient and Modern Philosophy." Hervey D. Ganse.

Medals were then delivered in each Class.

The degree of *Bachelor of Arts* was then conferred on the following Students of the late Senior Class, viz: Arthur Carey, George James Cornell, James Walker Fowler, Charles Ingersoll, Edward S. Renwick, Joseph R. Mann, Allen H. Brown, Harvey D. Ganse, John Carey, jr. Charles Edward Anthon, John Jacob Astor, jr. James William Walsh, George Christian Anthon, James C. Roosevelt Brown, John Ebenezer Burrell, jr. Frederick A. Cairns, Henry Drisler, Richard Stockton Emmet, Nathanial P. Hoxie, Frederic Hughson, Daniel De Forest Lord, Edwin Augustus Nichols, John Pirnie, jr. Peter B. Pirnie, George W. Quackenbush.

The degree of *Master of Arts* was next conferred on the following gentlemen, *Alumni* of the College, viz: Benj'n Aycrigg, Chas. D. Mead, Daniel M. L. Quackenbush, William A. Jones, Giles M. Hillyer, Charles Seymour, George G. Waters, Andrew S. Hammersley, James Renwick, jr. James W. Wilson, Harvey A. Weed, John Jay, Henry Ward, jr. John W. C. Leveridge, and Benjamin S. Huntington.

11. Valedictory Address, with an Oration, "On the use of Means in the attainment of Happiness." James W. Walsh.

The Exercises of the day were concluded with Prayer.

The Honorary degree of Master of Arts was then conferred on Abraham Halsey, Esq. a former student of the College; and the Honorary degree of Doctor in Divinity upon the Rev. William M. Carmichael, Rector of St. George's Church, Hempstead, L. I.

From the (Boston) Christian Witness of September 27.

MASSACHUSETTS DIOCESAN CONVENTION.

On Tuesday, the evening before the Convention, appointment was made as usual for public service at seven o'clock. The congregation was large and attentive. Evening prayer was conducted by Rev. Mr. Edson. The sermon was by the Rev. Mr. Clark, of Boston, on sanctification.

Wednesday, 25th. The Convention was called to order by the Bishop, a little before ten o'clock. The Rev. Daniel L. B. Goodwin was elected Secretary, and the usual opening business was done. There were present of the clergy, besides the Bishop, the Rev. Dr. Wheaton, from R. I., Rev. Drs. Stone and Boyle, and Rev. Messrs. Croswell, Clarke, Babcock, Baury, Blackaller, Edson, Mason, Howe, Goodwin, Withington, Marcus, Foxcroft, Sabine, and the Rev. Mr. Ives from Texas. At half past ten o'clock, the Convention attended divine worship. The morning prayer and the Ante-Communion service were conducted by the Rev. Dr. Wheaton; the Lessons being read by Rev. Mr. Howe. The Convention sermon was preached by the Rev. Dr. Stone, from Gal. ii. 19, 20. His subject was that great doctrine of the Gospel, justification by faith. The Lord's Supper was administered by the Bishop, assisted by the Rev. Dr. Wheaton. It was an impressive and affecting season.

At three o'clock, a large assembly was convened in the church to hear the Bishop's address, which was listened to with well-deserved attention. It may be expected in our next number. The Report of the Treasurer of the Easter collections, and that of the Treasurer of the Trustees of the Bishop's fund, were presented. Upon the examination of Reports of three years last past by an auditing committee, it was ascertained and reported that of money voted by this Convention, for the Bishop's support, there is a deficiency of eight hundred and six dollars and thirteen cents, which remains yet unpaid. The next meeting of the Convention was appointed to be held in St. James's Church, Roxbury. The business was done with perfect harmony, and a good religious feeling pervaded the meeting.

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

Advent Sunday, December 1, Trinity Church, Brooklyn.

Third Sunday in Advent, December 15, Zion Church, New York.

First Sunday after Christmas, December 29, St. Philip's (colored) Church.

First Sunday after Epiphany, January 12, St. Luke's Church.

Third Sunday after Epiphany, January 26, St. Thomas' Church.

Fifth Sunday after Epiphany, February 9, All Saints' Church.

Sexagesima Sunday, February 23, Christ Church, Brooklyn.

First Sunday in Lent, March 8, Church of the Ascension, New York.

Third Sunday in Lent, March 22, St. Clement's Church.

Fourth Sunday in Lent, March 29, St. Peter's Church.

Fifth Sunday in Lent, April 5, Mission Church of the Holy Evangelists.

Sunday next before Easter, April 12, Mission Church of the Epiphany.

First Sunday after Easter, April 26, St. Peter's (colored) Church, Brooklyn.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York—Thursday, Oct, 3, in St. Paul's Chapel, at the opening of the Convention of the Diocese, admitted to Priest's Orders, the Rev. Horatio Southgate, deacon, missionary in the employ of the Foreign Committee of the Board of Missions,—Morning prayer was read by the Rev. Thomas Lyell, D. D., rector of Christ's Church, assisted by the Rev. William Berrian. D. D., rector of Trinity Church, who read the lessons, the sermon preached by the Bishop; and the candidate presented by the Rev. James Milnor, D. D., rector of St. George's Church. The above named presbyters, together with the Rev. Thomas Vaughan, D. D., Secretary and General Agent of the Foreign Committee, assisted in the laying on of hands.

NOTICES.

☞ Packages of the Journal of the Diocesan Convention of 1838, for the several parishes, have been left at the office of the General Protestant Episcopal Sunday School Union, No. 28 Ann street, in care of Mr. D. Dana, Jr., who will deliver them on application, or forward them as opportunity is afforded, or as directions may be given.

New York, Oct. 8, 1839.

*** The Utica Gospel Messenger will please give the above notice one or two insertions.

☞ There will be divine service in St. Bartholomew's Church to-morrow evening at half past seven o'clock; when the Rt. Rev. Bishop Polk, Missionary Bishop for Arkansas and having charge of other South-Western States, will preach, and present the claims of the South-West upon the Church, for missionaries and missionary aid.

A collection will be made in behalf of Bishop Polk's mission.

Saturday, Oct. 12, 1839.

SUNDAY SCHOOLS.

The friends of the Church and Sunday Schools are informed, that it is purposed to make up the requisites for a Sunday school, including a library, and a small Parish Library, for Christ Church, *Matagorda, Texas*,—to which station the Rev. Mr. Ives is acting as missionary, from the Board of Missions of the P. E. Church. It may not be generally known that this gentleman is now collecting funds to erect a small, plain Church edifice at this station, which will be the first Protestant Church building in that growing republic,—and as many will consider it a privilege to contribute to the objects of this notice, their donations in money or books will be thankfully received at the Depository of the General Protestant Episcopal Sunday School Union, No. 28 Ann street, subscriber, and faithfully applied.

Oct. 12, 1839. WM. R. WADSWORTH,
No. 4 Jones' Lane,
3t rear 103 Front street, New York.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 2d instant, has received the following contributions, viz.

From St. John's Church, Belle Font, Pa, by the Rev Dr Vaughan, $8 23. By the hands of Thomas Robins, Esq, agent in Philadelphia, received from "L L," Philadelphia, for domestic missions, $1; from a member of Chester Parish, Chestertown, Md, for western missions, per Rev G F Jones, $5; from the Missionary Society of St Martin's parish, Hanover county, Va, $39 50, and from the juvenile mite box of same parish, $2 50; from a missionary box, Philadelphia county, $5; from Lieut E R Long, East Florida, thro' the editors of the Lady's Book, 87 cts—in all, $55 87. From a lady of St John's Church, Delhi, Delaware county, N Y, $5. From St Peter's Ch, Albany, by the hands of the rector, the Rev. Dr. Potter, $75. By the hands of the Rev Dr Wheaton, from the Missionary Society of Trinity Church, Newport, R I, $75 52; and from Noel Cox, Esq, one of the vestry of said church, $25—in all $100 52. From Charles Kellogg, Ann Arbor, Michigan, $4. From Wm P Beers, Rome, Floyd county, Ga. domestic missions, $3 60. From Trinity Church, Athens, Greene co, N Y, a contribution for Bishop Kemper's missions, by the Rev John Dowdney, jr, $7. From the St John's Missionary Society, Portsmouth, N H, by the hands of Mary Harvey, $50. By the hands of J H Swift, Esq, treasurer, from the Young Men's Auxiliary Education and Missionary Society, for the following missions, viz, one quarter's salary of a missionary to Tennessee, $62 50; one do do of a missionary to the Oneida Indians, $62 50; one do do of a missionary to Missouri, $62 50—in all, $187 50. By the hands of Dan'l Ravenel, Esq, agent in Charleston, S C, received from the Rev W W Speare, three fourths of the missionary offerings in St Michael's church, in the month of August, $55. By the same hands, from the Rev J S Hanckett, St Paul's, Radcliffeborough, from monthly missionary offerings, $88. From the Missionary Association of that church, $143. By the same hands, from the Rev P S Shands' offerings of Trinity church, Columbia, to July 1839, for domestic missions, $127. By the same hands from the Rev Mr Trepair, proceeds of monthly missionary lecture, $30 25. The third quarterly instalment of $5000, pledged by the society of Grace church for the promotion of Christianity, to the foreign and domestic missions of the Protestant Episcopal Church, for domestic missions, $625.—Total receipts, $1,594 97.

Oct. 9th, 1839. JAMES SWORDS, Treasurer.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From St James' Church, Hyde Park, Rev. R. Sherwood, rector, $6. From Christ's Church, Marlboro, Rev Robert Shaw, rector, $1 54. From Trinity Church, Rensselaerville, Rev Samuel Fuller, $3. From Henry Youngs, Esq donation, $5. From St Peter's Church, Lithgow, Rev Hiram Jelliff, $1 08. From Grace Church, New York, Rev T H Taylor, rector, $150. From annual subscribers, $7. From the Female Episcopal Bible and Prayer-book, and Tract Society, Charleston, annual, $2. Quarterly collection from St Andrew's Church, Harlaem, Rev A B Hart, rector, $8—Total, $183 62

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by THOMAS BROWNING, Treasurer.

Or at the Depository, 28 Ann street, by THOMAS C. BUTLER, agent.

Where may be had the Society's superior folio, octavo and 18mo editions of the Prayer-book. Bibles and Testaments in a variety of style.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Collection in St Paul's Chapel, at the Convention, $67 69. From H Van Wagenen, Esq. donation, $5. From St James' Church, Hyde Park, Rev R Sherwood, rector, $7. From St James' Church, North Salem, Rev Benjamin Evans, $2 35. From Trinity Church, Rensselaerville, Rev Samuel Fuller, $2. Henry Youngs, Esq. donation, $5. From St Peter's Church, Lithgow, Rev Hiram Jelliff, $3. A lady, $5. Quarterly contribution from St Andrew's Church, Harlaem, by the hands of Rev A B Hart, rector, $3.—Total, $100 04.

The receipts for this society have been peculiarly short of the preceding year; *its treasury needs the especial liberality of Episcopalians*. Contributions will be gratefully acknowledged by

THOMAS BROWNING, Treasurer,
Bank of America.

Or at the Depository, 28 Ann street, by THOMAS C BUTLER, agent.

Where may be had the Society's Tracts.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—viz.

For General Disposable Fund.—From association of St. George's Church, New York, for promoting Christianity, by the Rev James Milnor, D D rector, $100. From Rev A Ten Broeck, St Anna's Church, Fishkill Landing, $1 80. From Female Auxiliary Education and Missionary Association of St John's Chapel, New York, Mrs Berean, treasurer, $61 20.

For Education Disposable Fund.—From Trinity Church, Athens, Rev John Dowdney, junr, $3. Collection in St Bartholomew's Church, New York, anniversary, $84 37. From St George's Church, Newburgh, Rev John Brown, $5. Trinity Church, Lansingburgh, Rev P L Whipple, $10. St John's Church, Kingston, Rev H M Daves, $3. Christ Church, Hudson, Rev J Pardee, $10 St James' Church, Hyde Park, Rev R Sherwood, $20. Christ Church, Manhasset, $5, and St Paul's Church, Glen Cove, Rev J P F Clark, $3. St Peter's Church, Lithgow, Rev H Jelliff, $5. Trinity Church, Rensselaerville, Rev S Fuller, $8. Trinity Church, Plattsburgh, Rev J H Coit, $4. St George's Church, Schenectady, Rev W H Walter, $6 50. St Peter's Church, Albany, Rev H Potter, D D $37 50. Calvary Church, Cairo, Rev Mr. Phillips, $2. Trinity Church Ulster, Rev H Adams, $5. Christ Church, Gilbertsville, Rev J Hughes, $7 50. Christ Church, Troy, Rev Wm F Walker, $4. St Matthew's Church, Bedford, Rev A H Patridge, $1 25. Trinity Church, Granville, Rev D B Mason, $4 75.

For Missionary Disposable Fund.—From All Saint's Church, New York, Rev B I Haight, (in addition to $125 contributed in September last,) $43 89. From Christ Church, Greenville, Rev J Sewell, collection, $12 50. Trinity Church, Athens, Rev John Dowdney, $10. Female Missionary Association of St Paul's Church, Oxford, Chenango county, $17. St Anna's Church, Fishkill Landing, (in addition to collection in July last,) $1. Grace Church, Waterford, Rev C Stebbens, D D $12. Trinity Church, Lansingburgh, Rev P L Whipple, $15. St John's Church, Kingston, Rev H M Davis, $5. Zion Church, Greenburgh, $27, and Christ Church, Tarrytown, Rev Wm Creighton, D D $17 31. St Paul's Church, Charlton, Rev E Davis, collection $15, and Ladies Society, $10. Trinity Church, Windham, Rev O P Holcomb, $5. Christ Church, Hudson, Rev J Pardee, $10. Christ Church, Duanesburgh, Rev W B Thomas, $25 50. Christ Church, Patterson, $4 50, and St James' Church, North Salem, Rev B Evans, $5. St James' Church, Hyde Park, Rev R Sherwood, $30. Christ Church, Manhasset, $7 58, and St Paul's Church, Glen Cove, Rev J P F Clark, $4 46. St Peter's Church Lithgow, Rev H Jelliff, $5. St George's Church, Hemstead, Rev W M Carmichael, Juvenile Society, $4 36, and collection, $19 35. Trinity Church, Rensselaerville, Rev S Fuller, $11 10. Trinity Church, Plattsburgh, Rev J H Coit, $6 St George's Church, Schenectady, Rev W H Walter, $6 50. Christ Church, Marlboro, $2 64, and Trinity Church, Fishkill, Rev Robert Shaw, $1 55. St Peter's Church, Albany, Rev H Potter, D D $37 50 Calvary Church Cairo, Rev Mr Phillips, $2 31. Trinity Church, Ulster, Rev H Adams, $10. Christ Church, Gilbertsville, Rev John Hughes, $7 50. St Andrew's Church, Staten Island, Rev David Moore, $19 75 St Luke's Church, Mechanicsville, $7, and St John's Church, Stillwater, Rev R Hubbard, $22 43. Christ Church, Troy, Rev W F Walker, $4 17. St. John's Church, Delhi, Rev T S Judd, $10. Trinity Church, New Rochelle, Rev Mr Coit, $11. St Paul's Church, Tompkinsville, (for 1838,) Rev Wm H Walter, $11. St James' Church, Newtown, Rev G A Shelton, $32 25. St Matthew's Church, Bedford, Rev A H Patridge, $1 25. Trinity Church, Granville, Rev D B Mason, $4 75. St Paul's Church, Whitehall, Rev P Dyer, $10.—Total amount, $917 02.

C. N. S. ROWLAND, Treasurer, 55 Water st.

Oct. 8th, 1839.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Balch, Rev. Lewis P. W., 50 Great Jones.
Barry, Rev. Edmund D., D. D., Essex-street, Jersey City, N. J.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Carder, Rev James D, 663 Broadway.
Carter. Rev. Lawson, 126 Henry.
Cooke, Rev James W, 36 Cliff.
De Grasse, Rev G Isaiah, 43 Liberty.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 245 Bowery.
Haight, Rev Benjamin I, 3 Rutgers Place.
Halsey, Rev Charles H, 453 Houston.
Hammell, Rev William, 31 Downing.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston
Henry, D D, Rev Caleb S. Mercer, 2d door below 8th.
Higbee, Rev Edward Y, 324 Greenwich.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Charles. Middle Road Murray Hill, between 4th and 5th Avenues, near Thirty-sixth.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Manney, Rev Solon W, corner of Avenue D and Tenth.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogle, Rev. George, 187 Broome.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 20. City Hall Place.
Pound, Rev. Jesse, corner Vandam and Hudson.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel. 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D. D, Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 30 Beach.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, 36 Butler.
Shimeall, Rev. R. C. Washington Avenue.

FEMALE SEMINARY, NEW ROCHELLE.

THOMAS ROGERS, Proprietor.
MISS ROGERS, Professor of Music.

THE ensuing term of this Institution will commence on the first Monday in November.

The conductors hope, by every effort for the intellectual and moral improvement of the young ladies committed to their charge, to merit the continuance of public patronage.

References:—
Rev. T. W. Coit, D. D., Rev. G. D. Abbott, New Rochelle; Rev. Lawson Carter, Rev. R.C. Shimeall, Brooklyn; Jacob Le Roy, Esq., New York.

☞ A church organ to be disposed of.

Oct. 12, 1839. 3t

TO FAMILIES.

A GENTLEMAN of Literary pursuits and habits is desirous of obtaining a situaiton as private tutor, in one or more respectable families in this city. He could give from half past 12 o'clock to half past 2 every morning, and one hour in the afternoon. He would instruct in the Belles Lettres and Philosophy, and indeed all the branches of a finished English education. No objection would be made to the age of pupils, as he would be willing to attend quite young children, though he should prefer those who were (at least) twelve or fourteen years old.

The subscriber is also desirous of taking any gentleman or lady through a course of English literature, and modern literature generally.

Abundant testimonials, both of character and capacity, can be furnished, in letters from gentlemen of the first standing in this city, of the Episcopal communion, and by personal reference to individuals of equal distinction. For terms and other requisitions, address (stating terms) W. at the office of this paper.

Oct. 12, 1839. 3t

STANDARD THEOLOGICAL WORKS recently imported, and for sale by D APPLETON & Co. 200 Broadway.

Wordsworth's Christian Institutes, 4 vols. 8vo.
Wordsworth's Ecclesiastical History, 4 vols. 8vo.
Palmer's Treaties on the Church, 2 vols. 8vo.
Burton's Theological Works, complete, 5 vols. 8vo.
Bishop Van Mildert's Works, do. 6 vols. 8vo.
Pruen's View of the Church, do. 2 vols. 8vo.
Russell's Connexion of Sacred and Profane History, 3 vols. 8vo.
Tracts for the Times, 4 vols. 8vo. Oxford.
Archbishop Laurence's Book of Enoch, 1 vol. 8vo.
Pruen's Illustrations of the Liturgy, 2 vols. royal 8vo.
The Cathetical Lectures of S. Cyril, translated with notes and indices, 1 vol. 8vo.
The Treatises of Cecillian Cyprian, translated with notes and indices, 1 vol. 8vo.
Brett on the Liturges, 1 vol. 8vo.
Dowling on the Study of Ecclesiastical History, 1 vol. 8vo.
Seiler's Biblical Hermenentics, 1 vol. 8vo.
Horseley's Theological Works, 8 vols. 8vo.
Bishop Horne's Works, 4 vols. 8vo.
Burton's Lecture's on Ecclesiastical History, 2 vols. 8vo.
Bishop Beveridge's Works, 9 vols. 8vo.
Leland's View of Deistical Writer's, 1 vol. 8vo.
The works of Waterland, Hooker, Tillotson, Scott, Leslie, Howe, Jeremy Taylor, Hopkins, Warburton, Clarke, Bull, Leighton, &c. &c.

D. A., & Co. respectfully invite Clergymen and others visiting the city to call and examine their extensive assortment of Theological Books, which they offer for sale at very low prices.

DOMESTIC SCHOOL FOR BOYS.

AT HAMILTON, MADISON CO., N. Y.

BY REV. J. A. BRAYTON.

THE excellencies of the Parental School, under the arrangement of a well-ordered family, are, it is believed, known and appreciated by many parents, desirous of giving their sons unusual advantages at an early age: to such this card is especially addressed.

The following are among the advantages calculated to be secured.

Adequate time for instruction.

A supervision of conduct at all times.

An intimate knowledge of the character of each individual, and consequently an opportunity of adapting instruction and discipline to the capacity and character of each.

The formation and improvement of the manners, such as are to be practised in intercourse with good society.

The cultivation of Moral Habits, by conversation, by religions instruction, and by seclusion from the influence of pernicious examples and practices.

The developement and training of the *intellectual powers*, a still more important end in Education than the acquisition of facts: and, in short, the constant direction toward the thresfold object of Physical, Intellectual, and Religious culture and improvement.

The number of boys received will be limited to twelve, from the age of seven to fourteen. The studies will be either the *Classics*, preparatory to admission to a College, or, at the instance of parents, any course of Education pursued in under-collegiate schools. TERMS,—$200 a year. Two vacations,—one of two weeks, including Christmas and New Years', and the other of one month in midsummer.

The first term to commence the 4th September ensuing. Residence in a very eligible part of the neat and healthy village of Hamilton.

Hamilton, Aug. 1839.

References.—Rt. Rev. Wm. H. De Lancey, Rev Benjamin Hale, D.D. Geneva; Rev. J. C. Rudd, D. D. Rev. P. A. Proal, Hon. P Gridley, Utica; Wm. Constable, Esq Constableville, Lewis Co Wm. C. Pierpont, Esq. P. Manor, Jefferson Co. N. Y.; Hon. John C. Spencer, T. Romeyn Beck, M. D. Albany; Rev John McVickar, D. D., Col Coll., N.Y.; Hon. Thomas H. Rochester, Rochester; Hon. H. N. Howell, Canandaigua; Rt. Rev. Samuel A. McCoskry, Detroit.

Sept. 28tf

NOTICE.

MRS. SMEDES' BOARDING and DAY SCHOOL, for Young Ladies, under the immediate supervision and care of the Rev. Alder Smedes, is now open for the reception of pupils, in the large and delightfully situated house, 168 Duane street, opposite the park in that street.

The room in which the school is held is one of the most spacious, well lighted and pleasant in the city, and being built in the rear of the main edifice, is perfectly quiet and retired. Parents and guardians are respectfully requested to call at the institution and make a personal investigation of every thing connected with it.

Boarders are received for $250 per annum, which includes tuition in English. The usual extra charges are made for modern languages, music, and the other accomplishments.

Sept. 21, 1839. tf

ST. MARY'S HALL.

THE Winter Term of this institution will commence on Wednesday, November 6. Punctual attendance on the first day of the term is earnestly requested.

Green Bank, Burlington, N. J. Oct. 5, 1839. 6t

FAMILY VAULTS.

THE Vestry of Christ's Church, in the Village of Tarry Town, have decided to dispose of their enclosed ground which surrounds said church, for *private vaults*.—The ground is dry, and well protected by a substantial fence and is eligibly situated for this purpose, and will be sold in plots at *reasonable* rates.

The vestry have been induced to take this step to accommodate some families who are pleased with the locality, and, at the same time, *aid the Church* in discharging a debt which was incurred in the erection of their building.

The village is visited daily by two steam boats from the city of New York, which return the same day, offering the best facilities to residents in the city, and on the banks of the Hudson River.

Persons desirous of securing a vault in these grounds can be further informed by making personal application to the Rector, the Rev. Dr. Creighton, or any of the vestry or by letter, post paid, addressed to either of the committee, who will, if desired, superintend the erection of vaults.

JOSEPH M. SCRIBNER, M. D. } Committee
NATHANIEL B. HOLMS } on
CHARLES H. LYON. } Vaults.

Tarry Town, Oct. 5, 1839. 6 w.

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

PRIVATE CLASS OF BOYS, in BURLINGTON, N. J., MRS. EMORY, late of Baltimore, Md, will be prepared on the 16th instant to receive into her family a small number of Boys, under the constant direction of a competent tutor, bringing the most unquestionable references as to piety, high classical and mathematical attainments, and entire competency to prepare youth for college or mercantile life. The pupils will form a part of Mrs. E's own family, the discipline will be mild and parental, but strict and unyielding obedience to the regulations of the household will be exacted. Unremitting attention will be paid by Mrs. E. and family, as well as by the tutor, to advance the moral and intellectual improvement of the pupils and to promote their healthfulness and comfort. The religious instruction and worship of the family will be in accordance with the principles of the Protestant Episcopal Church. As regards beauty, healthfulness, and facility of communication with New York, Philadelphia, and Baltimore, the situation of Burlington renders it one of the most desirable locations in our country for such an establishment. The institution will be conducted according to the advice of the Right Reverend Bishop Doane, and no important arrangement will be made without his sanction. For all who may desire it, there are well qualified instructors in the French, Spanish, Italian and German languages; also, Drawing, Painting, and Music. The number of scholars will be limited to 16—therefore immediate application is desirable. Each pupil is expected to bring a Bible and Prayer-book.

As the first term will not commence till the 16th of September, there will be no vacation in October next but afterwards, the year will be divided into two terms of 5 months each: commencing the first Wednesday in May, and the first Wednesday in November.

Terms.—Board and Tuition, including fuel, lights, bedding, washing and mending, $125 per term of five months—payable in advance.

REFERENCES.

Rt Rev G W Doane, D D; Hon G D Wall; Burlington, N. J.
Rev Wm E Wyatt, D D; Rev I P K Henshaw, D D Baltimore, Md.
Rev Edmund M Van Deusen, Prince George Co. Md.
Wm Rawle, Esq; Benjamin Tilghman, Esq; Philadelphia.
S I Donaldson, Esq; I I Donaldson, Esq; William Woodville, Esq; Charles Howard, Esq; S O Hoffman, Esq; John Gibson, Esq; Richard Lemon, Esq; J L M Smith, Esq; Messrs I I Cohen & Brothers; Richard Stewart, M D; John Buckler, M D; Baltimore, Md.
F S Key, Esq, Washington, D C.

☞ Address Mrs. ELIZA H. EMORY, Burlington, N. J. Sept. 14—tf

FAMILY SCHOOL FOR BOYS,
STOCKBRIDGE, MASS.

REV. S. P. PARKER has *one* vacancy in his School. It has been in successful operation for three years and a half, and is now limited to Six Boarders. Its aim is *thorough* instruction, *adapted to the individual*; *religious* culture; and *home* influences.

He invites the attention of parents, who wish to place their children with a clergyman, carrying into a small family school the discipline of the large schools with which he was for many years connected in Boston and this city.

Stockbridge is well known as a healthy and delightful village in the valley of the Housatonic, about thirty miles from Hudson. Carriages pass his door twice a day to the West Stockbridge and Hudson Railroad, five miles distant.

Mr. Parker has the liberty of referring to President Quincy, Cambridge; Hon. Edward Everett, and Hon. Daniel Webster, Boston. And to the Right Rev. Bp. Onderdonk, Rev. Drs. Wainwright, Eastburn, and Cutler; John Anthon, Esq., Hon. Murray Hoffman, Dr. Edward Delafield, Samuel Ward, Esq.; Frederick Sheldon, Esq.; Elihu Townsend, Esq.: Russel H. Nevins, Esq.; Eli Wainwright. Esq.; Robert Dyson, Esq; Isaac Jones, Esq.; Herman Le Roy, Esq.

For particulars, address him, Stockbridge, Massachusetts.

Stockbridge, Mass. Sept. 6, 1839. Sep. 14—9tf

MISSES EDWARDS'

(FORMERLY MISSES GILBERT AND EDWARDS')

BOARDING & DAY SCHOOL FOR YOUNG LADIES.

NEW HAVEN CONN.

THE winter term of this school will commence on the 1st of October; and the present proprietors hope, from their experience in teaching, to retain the confidence of their former patrons, and to give satisfaction to those who may hereafter patronize them.

Pleasant accommodations will be furnished for such young ladies as may be placed in the family; and under their immediate care all the branches of a finished education will be taught as hitherto; and particular attention will be paid to the manners, morals, and religious principles of the pupils.

Cards of terms will be furnished on application, and the most respectable references given.

New Haven, Sept. 10th 1839.

SELECT ACADEMY, with Male and Female Departments—in the basement story of St. Clement's Church, Amity-street, New York.

The Rev. JAMES SUNDERLAND would respectfully inform the citizens of New York, that instruction will be given at the above institution, in all the branches of study usually comprised in an English education, together with the Latin, Greek, and French Languages, including Music and Drawing. And, having taught successfully for some time in other cities, he flatters himself that he can, by assiduity and attention, secure the confidence of all who may intrust to his care the education of their children.

The terms for tuition are reasonable, but will be required quarterly in advance. The quarters commence September 1st, November 23d, February 15th, and May 10th. Vacations—the month of August, and Christmas week. No scholars will be received for a less time than one quarter; nor will any deduction be made for absence, except in cases of protracted sickness. The number of scholars will be limited to twenty-five.

For further information, apply to Mr. Sunderland, or Lady, at the above institution, or at their residence.

REFERENCES.

The Right Rev. BENJAMIN T ONDERDONK, D. D.
The Right Rev. LEVI S IVES, D. D. LL D.
The Rev. LEWIS P. BAYARD, D. D.
Also, the PATRONS of the ACADEMY.

Officers of Instruction.

The Rev. JAMES SUNDERLAND, *Principal.*
Mrs. R. M. SUNDERLAND, *Assistant.*

Sept. 1—8t

SELECT SCHOOL FOR BOYS, ULSTER,

ULSTER COUNTY, N. Y.

THIS Establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth; the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The school is select, being limited to 16 scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

THE TERMS.—The small number of pupils considered, are believed to be as low as any kindred establishment, $250 per annum, payable half-yearly, in advance, for all the branches of a finished English education, and all studies preparatory to admission to any college. All books and stationary furnished without extra charge.

A resident assistant is emplyed to teach the Modern Languages, for which there will be an additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No Pupil will be received for less time than one year, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the Principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

REFERENCE, by permission—to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.; Mr. Philip Dater; Mr. W. A. F. Pentz, and Messrs. Barclay & Livingston, New York city; Mr. Henry Barclay, and Mr. William Clarkson Saugerties, Ulster county; Gen. J. S. Smith, Kingston, Ulster county, N. Y.; Mr. Thompson S. Brown, Dunkirk, Chatauque county, N. Y.; Rt. Rev. H. U. Onderdonk, D. D., Philadelphia, Penn.; Rev. Dr. Wyatt, D. D., Baltimore, Md.

N. B. Two vacancies will occur about the first of October. Sept. 14. tf.

POETRY.

From the Church.

DEATH OF THE LADY FLORA HASTINGS.

Weep, England, weep—thy glorious days are past!
And chivalry!—how quenched its ancient flame!
Else would ten thousand swords have sprung, to blast
The false aspersers of a maiden's fame!

Now, righteous Heaven!—within thy palace walls
And near thy pure and youthful queen—there falls
A dastard tale of ignominious shame,
On England's noblest daughter!—shall the fiend
Who hath outlived his victim—from Heaven's wrath be screened?

Lo! where, within her sovereign's high abode,
That gentle form is full of agony!
Not all the tears from weeping eyes that flowed—
Nor soothing cares—nor friendship's pitying sigh—
Can ease the wound that rankles in that heart,
Nor, but with life-blood, draw th' envenomed dart:
Nor e'en the dewy tear that dims the eye—
Sweet incense, that!—of her to whom she owes
A subject's love—assuage. Her hope from heavenward flows!

Now by the bed of death the prelate stands;
And England's queen, who mourns her dying friend,
Hath clasped the sufferer's wan and feeble hands.
One radiant smile—one gleam of joy—doth send
The warm blood back once more, with hectic glow,
Through that pale cheek, where late it coursed so slow!
Think ye her memory backward then did wend,
And dream of youthful ties, so pure—so true—
And friendship sweet, and love? Ay! over all it flew!

And the young sovereign!—joyless is she now,
For weighty cares hang o'er her sacred head!
And tears too truly tell what thoughts of wo
Are conjured up—the dying and the dead!
And gazing on the wreck before her—seems
To taste the bitter cup of grief—and dreams
Of hours—now saddened o'er—that gayly sped;
And all the falsehood foul that broke that heart,
Of spotless innocence, so true, with slander's venom'd art!

But *she* sleeps well!—the old ancestral tomb
Hath closed its portals o'er the mortal clay,
And the blest spirit, bursting from its room
Of earth confined—hath upward sped its way.
And her fair fame is stainless—spotless—pure;
And thus *shall* be, while truth and worth endure,
And Christian virtue wields with blessed sway
Its sceptre here! Rise, Britons, and hurl down
The traitors who have stained with falsehood England's crown!

CLAUD HALCRO.

From the Banner of the Cross.

CIRCULAR.

To the Parochial Clergy of the Dioceses of Pennsylvania and Delaware.

Rev. Brethren,—I beg leave to call your attention to the arrangement of our chancels, and the proper place for conducting the Morning and Evening Prayers. There is a great want of uniformity. In many of our churches, a desk is provided, separate from the pulpit; but in several, [and the number unfortunately is increasing,] the desk is embodied with the pulpit, there being usually a station on each side of the latter, part of the service being conducted in one and part in the other, or the prayers, &c. in the one and in the other the lessons read; in some, a table is made a desk by being placed forwards in the chancel, and then made an altar by being placed against the pulpit; and in not a few country churches, there is no desk of any kind, but a pulpit only, for the prayers, the lessons, and the sermon. For so much diversity, I can see no good reason whatever. Our worship is justly accounted beautiful, and it is one; and it ought not to be deformed by various modes of conducting it. Can we not remedy this, at least to a great extent? Can we not make an approach to an uniform rule in this matter?

To me it appears that we can. Yet not, it is probable, by having in all our churches a desk separate from the pulpit; for some of them are so small that the required space cannot well be afforded; and in some large ones, the demand for pews, and the necessity of obtaining income from them, are [and will be] allowed to prevent the extension of the chancel to the full and proper size, and will of course preclude the erection of such a desk. Nor is it desirable to promote uniformity by having the desks embodied with the pulpit; and least of all, by conducting the service in the latter, a practice which should always be discouraged; both methods are contrary to good taste, and what is more important, at variance with the excellent rule of distinguishing, by outward and unequivocal marks, between the worship we offer to God, and the instruction we give to men.

Before proposing a place for conducting the service which will suit nearly all our churches, and bring us as completely as possible to uniformity, I must further remark, that the altar or Lord's table is seldom as conspicuous as it should be. When placed in front of the desk, it is often overshadowed by it and its drapery; sometimes, it is altogether thrust aside by the desk; occasionally, it is a mere cornice or projection of the desk or pulpit; and almost always it is placed so low as hardly to be seen, unless looked for. This is all wrong. At the table of the Lord we celebrate the highest and most distinctive act of our holy religion, the "perpetual memory [memorial] of His precious death and sacrifice;" and it ought therefore to be the principal feature in the arrangements of a Christian temple. It should be much more elevated than it commonly is, so as at once to meet the eye, and excite the proper devotional feeling. In a large church, the chancel floor ought to be at least two steps (say of eight or ten inches each) above the floor of the building, and the altar should be on a *platform* two (or perhaps three) steps higher; the platform to *extend* so far on each side (and also in front if there be space enough) as to allow ample room for the clergyman to perform his ministrations. In small churches, the chancel floor should be elevated one or two steps, and the platform one or two more; the latter always extending, as just mentioned, on each side.

My proposal then, for more uniformity in conducting the service, is to this effect,—to dispense entirely with the desk, and place the holy table, and its platform, against or near the front of the pulpit, that being in the rear of the chancel—or else, towards the rear, in the right portion of the chancel, the pulpit being on the left; and let the prayers, &c., be read by the minister on the right side of the altar, thus elevated, and the lessons at a movable book-stand for the Bible, to be placed in any convenient part of the chancel, or to be let into the chancel railing, and to be entirely simple, and perhaps without hanging drapery, that its position may readily be changed. If two clergymen officiate, the one who reads the lessons can occupy the left side of the altar, except while reading them. If the Bishop be present, with the minister, and is to officiate in the communion, or appears in his episcopal character, the right side of the holy table belongs to him, and the other can conduct the prayers at the left side: likewise, if the minister be a deacon, and a priest be in attendance to administer the communion: nor would it be improper for a deacon always to take the left side, when celebrating morning or evening prayer. Whoever thus ministers, let him turn to the people in all parts of the service addressed to them, and to the altar in all the portions addressed to God, including of course the Creed. What is ordered in the Communion rubrics, can be fulfilled as is now done. The episcopal chair, if there be one, can be placed towards the farther right of the chancel. When a lay reader officiates, it should be at an ordinary table outside the chancel, or at the book-stand removed to the same place; these to be used by him for the whole service and the sermon.

Should the objection be made, against placing the altar and pulpit beside each other, as may sometimes be requisite, without a desk on the other side, that it violates architectural symmetry; let it be answered, that the symmetry of this department of a temple of Christ should be of a spiritual character, i. e., founded on the spiritual truths involved in the arrangement. The Lord's table ought always to be, if possible, the most prominent object, and not thrust out of the way by the pulpit. If there be room to place the latter behind the former, that position is the best. But if there be not space enough for this, the next best position is at the side of it. And there is no occasion for any other structure, to fulfil an useless symmetry.

The great advantage of the arrangement now proposed, will be, that the altar or holy table will have the prominence to which it is entitled. That it ought to be prominent, all, I think, will agree, though perhaps for different reasons. And as agreement will suffice, further propriety in that matter need not be argued.

Another advantage will be, greater uniformity in the mode of conducting our holy and beautiful services. And most of our churches can make the required arrangement with very little trouble or expense. In those which have pulpits only, the chancel can be raised, if not already of the due elevation, the platform added, and a proper table or altar placed upon it, for a small sum. So with those which have the desk and pulpit in one fabric; that fabric can either be remodelled, or left as it is for a pulpit only; and the chancel and platform be arranged as mentioned. In most of the churches that have a separate desk, this can be removed, and the chancel regulated, and the platform introduced, at a trifling cost, and even with an improvement of the general appearance of that portion of the edifice. Where a table is moved backwards and forwards, to be alternately an altar and a desk, the platform can be built for a few dollars; and the table, in truer spiritual taste, can be placed permanently upon it. And then, there will only remain the few churches which cannot be thus arranged, on account of their general model, or that of the chancel department, precluding it, without a large expenditure; and also, a very few of so humble a character as scarcely to have a chancel.

A third advantage will be, in many of the churches from which a desk is removed, an increase of space in the chancel; which will prove a great convenience at the administration of the communion or of confirmation, or when ordinations are held. And, in all churches, the elevation of the chancel will present these ordinances more fully to the view of the congregation.

Yet another advantage, not to be despised, is, that the offensive practice of laying hats, &c. on the holy table, or Sunday School-books, or placing on it a pitcher of water, will scarcely be continued when it is made so conspicuous as is now recommended, and is the place for conducting the services which constantly recur, as well as that of the communion, celebrated only at intervals.

By consulting Wheatly on the Common Prayer, (chap. 2, sect. 5,) you will find that the chancel was the place first ordered, after the Reformation, for reading the service, and that desks were introduced but gradually in England, and not upon very clear authority. In our Church, no order has been made on the subject. And though the use of desks has been to a great extent, a custom with us, that custom is more and more infringed upon, and I fear irremediably, whether by having no desks, or by embodying them with the pulpit. Besides, the custom of conducting the morning and evening service in connexion with the altar is most ancient, and has authority more unquestionable in our mother Church. Nor does the proposal for our own Church originate with me.

I have only to add, that I offer the above remarks as only suggestions, without wishing to obtrude them on those to whom they may be unacceptable, or to press any action upon them where it will be particularly inconvenient. It may be proper to lay them before your vestries, with the assurance that my only motive in making them is the hope that they will contribute to edification.

Your affectionate friend and brother,
H. U. ONDERDONK.

Philadelphia, Sept. 30th, 1839.

MENTAL INDEPENDENCE.

Man is a spiritual being, wonderfully framed; of elements invisible to our senses, and perchance far greater than our thoughts. Though all his interests are valuable, yet his spiritual nature is worthiest his regard; his loftier instincts and higher principles are not to be profaned or sacrificed at the shrine of the lower and the material. Even the intellect, the glorious intellect, is not so far lord of the ascendant in our nature, as to be infallible judge and sovereign of the soul. We have powers higher than our reason, at all events independent of it, to which the reasoning process can contribute little; and from which it has no right to take aught away; convictions, thoughts, feelings, emotions, tastes, parallel or kindred to those intuitive powers of another life, such as we may suppose belong to the unreasoning mind of angels,—seeing, feeling, knowing, not by inference deciding. Yet it has been charged against our age by not a few of its best and wisest sons, that it is pervaded by a sensual and materializing spirit; which undervalues and tramples upon our higher and purer instincts, trying them at the bar of a meaner and unauthorized tribunal; and that even where the many would do homage unto mind, they build their temple only to the reasoning faculty, and

> "trusting with undue respect
> To proud discoveries of the intellect,
> Sanction the pillage of man's ancient heart."

If this be so, surely it becomes each one who with true wisdom and philosophy would guard and nurture well his higher powers, to protect himself from such injurious influence; or if it be not, to take heed that this which has been charged against the age, be not true of him as an individual; but that all his faculties, spiritual, mental, physical, be trained and expanded each in its proper place and to its just degree: and that if one must encroach upon the other to its loss, where dire necessity compel not, as it often does, the best and the greatest be the last to suffer.

To listen with attentive mind to the experience of elder times, is the part of wisdom; to regard with reverence the lore of ancient masters is a pure and beautiful instinct, like unto the reverence due to old age and whitened locks; a feeling sanctified by man's "common heart," and to be cherished by the generous spirit, as of a hallowing influence under which we all grow better; at the same time, not to be misapplied, perverted, or exaggerated. Now it is generally acknowledged, that the present age is more opposed to this cherished respect for the venerable and old,

> "The ingrained instinct of old reverence,"

than almost any other ever hath been. In the consciousness of its own strength and its discoveries, it has become not only self-confident and boastful, but disdainful also. It enters not into the condition of the former time; it allows not for altered circumstances; it understands not its truth of character; it appreciates not its just merits; and in its pride of place, flings away many a treasure, in which the elder age was richer than itself;—glorious impulses, stubborn integrities, humanities deeper, a more spiritual philosophy, a wiser simplicity, and a more self-denying, self-controlling discipline; losing too, by the very act, still more of that holy sense of sympathy, which unites as in one communion the present with the past; as well as of that healthful repose, the genuine offspring of humility, the "peace" which "settles where the intellect is meek." Here the independent mind, not fettered by servile deference to the old, will reject the proud livery and insolent bearing of the new; and while it avails itself of all which the latter has to offer, whether of gift or of promise, and of the onward impulse thus imparted, will yet hold firm with reverential hand, and guard from insult or abuse, all its precious inheritance of antique treasure.—*Rev. Samuel R. Johnson.*

LOVE OF EXCITEMENT.

But the present is not only an age of activity, but of excitement. We live a hurried and a crowded life. Excitement is not avoided; it is not taken healthfully and moderately, as it may naturally fall; but it is courted, it is sought for unnaturally, artificially awakened, and eagerly pressed into service upon almost all occasions, and in connection with all subjects, common, civil, and sacred. Shall it be deemed strange, if I declare sentiments adverse to the practice of the age, and I suppose dissenting from its opinion? Or shall it be deemed unnecessary, to call upon each to summon up the independence of heart requisite to resist the sympathy of the general mind and habit, where calm conscience deems it unhappy and unwise? It seems to me that a great mistake is made in aiming at all after excitement. The calm habitual application to study and to business is worth more than romantic feeling, or even what is called high-minded enthusiasm; and in the long race of duty and of life, is apt to leave the one faint and fallen upon the road, all out of sight, and the other panting far behind. The quiet love which broods over the domestic hearth, how much purer and stronger is it, than the more violent impulses of an overwrought affection! Take a man in a regular healthful frame of body and mind, and let him by any stimulants be made sensible of excitement: just so far is he unfitted for study or for duty; he may feel better, and may think that he does his work better; but I for one will not trust him so much, either for accuracy or for persevering attention, for long work or strong work; and I have yet to learn that excitement purely mental is much different in effect. The passionate prayer is by no means the most heartfelt, nor does such make so deep an impression, or so draw the soul to God, as the calm, collected, quiet concentration of the thoughts and feelings in the spirit of lowly supplication. In truth, it is to be doubted, whether all excitement is not a sign of weakness, and also a cause of weakness; a fever, which makes us feel strong and eager for the time, and gives great readiness of thought and expression, to leave us soon in proportion prostrate, and feeble, and silenced. Give me then the impulse that comes from calm, patient meditation and study, before any commanding impulse of passionate and extraordinary affection; that rises from the still and deep recesses of the bed of ocean, rather than from the mighty wave that breasts it in the storm. Even if the latter produce acts as great, or even more brilliant, yet I doubt its equal virtue. It is sometimes said, that many of earth's greatest sons have been enthusiasts, carried away by ungovernable excitement, and such they may be thought. But it is not so. To behold them awakens enthusiasm in the observer; to follow their gigantic strides, lashes it in him to unnatural effort. But they, meanwhile, in a sphere of high and calm resolve, with well considered and well governed movements, go evenly on their path.—*Ibid.*

CHRIST A SACRIFICE FOR, AND EXAMPLE OF, GODLY LIFE.

If we seriously consider with ourselves, that wonder of all wonders, that mystery of all mysteries, the incarnation of the Son of God, it may justly strike us into astonishment, and an admiration what should be the reason and the end of it; why the great and glorious, the Almighty and Eternal God, should take our weak and finite nature into his infinite and incomprehensible person? Why the Creator of all things should himself become a creature? And he that made the world, be himself made into it? Why the Supreme Being of all beings, that gives essence and existence to all things in the world, whose glory the heaven of heavens is not able to contain, should clothe himself with flesh and become man, of the self-same nature and substance with us, who live, and move, and have our being in him? Certainly it was not upon any frivolous or ordinary account that the most high God manifested himself to the sons of men in so wonderful and extraordinary a manner as this was. But he did it questionless upon some design that was as great and glorious as the act itself. And if we would know what his end and design in coming into the world was, the Scriptures assure us in general, that it was for the salvation of mankind, whose nature he assumed. *For this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into this world to save sinners,* 1 Tim. i. 15.—And he himself tells us, *That God so loved the world, that he sent his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life:* John iii. 16. Now for the accomplishment of this no less glorious than gracious design, there are two things which it was necessary he should do for us, whilst he was upon earth, even expiate our former sins, and direct us unto holiness for the future; both which he hath effected for us: The one by his death, and the other by his life.

For by his death he hath paid that debt which we owed to God, having made complete satisfaction to God's justice for those sins whereby we have incurred his displeasure. For death was threatened to all mankind in case of disobedience, and by consequence all mankind being disobedient, are obnoxious to it. Neither would it stand with the justice of God, to falsify his word, nor yet with his glory, to put up the injuries that we have committed against him, without having satisfaction made unto him for them. But it being impossible that a finite creature should satisfy for those sins which were committed against the infinite God: hence the infinite God himself was pleased to undertake it for us, even to satisfy himself for those sins which were committed against him; which he did, by undergoing that death which he had threatened to us in our own nature, united to the person of his own and only Son, God coequal, co-essential, co-eternal with himself, who is therefore said *to be a propitiation for our sins:* 1 John ii. 2. Neither can there any reason imaginable be alleged, why the Son of God himself should suffer death, unless it was upon our account, and in our stead, whose nature he assumed, and in which he suffered it. But not to insist upon that now: The human nature in general, having thus suffered that death in the person of the Son of God, which all mankind was otherwise bound to have undergone in their own persons; hence it comes to pass, that we are all in a capacity of avoiding that death which we have deserved by our sins, if we do but rightly believe in Christ, and apply his sufferings to ourselves.

And as Christ by his death and passion hath thus satisfied for our sins, so hath he by his life and actions given us an exact pattern of true piety and virtue. And although I cannot say, it was the only, yet questionless one great end wherefore he continued so long on earth, and conversed so much amongst men; and that so many of his actions are delivered to us with so many circumstances as they are, was, that we, by his example, might learn how to carry and behave ourselves in this lower world. For as from that time to this, so from the beginning of the world to that time there had been never a man upon the face of the earth, that had lived so conformably to the law of God, that it was safe or lawful for another to follow him in all things. For all flesh was corrupt, and the very best of men were still but men, subject to failures in their lives, as well as to errors in their judgments; yea, those very persons whom the Scriptures record, and God himself attesteth to have been eminent in their generation for piety and justice, did oftentimes fail in in both. Noah is asserted by God himself to have been righteous in his generation, Abraham to be the father of the faithful, Moses to be the meekest man upon earth, David to be a man after God's own heart, Solomon to have been the wisest man that ever lived, and *Job* to be a *perfect and upright man, one that feared God and eschewed evil:* Yet none of these most excellent persons, but had their vices as well as virtues: And it is observable, that the more eminent any were in piety, the more notorious sins God hath sometimes suffered them to slip into to keep them humble. So that from the first to the second Adam, there never lived a man of whom it could be said, this man never sinned, never transgressed the laws of God, and therefore may in all things be imitated by men.

But now as the first was made, the second Adam continued all along most pure and perfect, both in thought, word, and action: For he did *no sin, neither was guile found in his mouth,* 1 Pet. ii. 22. Never so much as a vain thought ever sprang up in his most holy heart, not so much as an idle word ever proceeded out of his divine lips, nor so much as an impertinent or frivolous action was ever performed by his sacred and most righteous hands; his whole life being nothing else but one continued act of piety towards God, justice towards men, love and charity towards all. And as himself lived, so would he have all his disciples live whilst they are here below; and therefore enjoins them that go after him, not only to deny themselves, and take up their crosses, but also to follow or imitate him unto the utmost of their power in their life and actions. So that he now expects that all those who profess themselves to be his disciples, do first deny themselves whatsoever is offensive unto him; and then take up their cross so as to be ready and willing to do or suffer any thing for him that hath done and suffered so much as he hath for us. And then lastly, that they write after the copy that he hath set them, and walk in the steps wherein he hath gone before them: even that they follow him through all duties and difficulties whatsoever, so as still to do unto the utmost of their power, as he did, otherwise they in vain pretend to be his disciples. *For he that saith he abideth in him, ought himself also to walk even as he walked,* 1 John ii. 6, that is, he that professeth to believe in Jesus Christ, should live as he lived while he was upon earth. Hence St. Paul, a true disciple of Christ, saith, *Be ye followers of me, even as I also am of Christ,* 1 Cor. xi. 1. As he followed Christ, he would have others to follow him; but he would have them follow him no further than as he followed Christ.—*Bishop Beveridge.*

ORIGIN OF CHURCH-PROPERTY IN ENGLAND.

When did the State give its property to the Church? Where is the act of parliament that gave it? The history of Church property may be briefly told. England, like most other countries, was converted on the primitive model. A missionary bishop came here, attended by his clergy. They lived together in the towns; and on the Sundays the clergy went forth into the villages to preach the Gospel, and administer the ordinances of religion. When unable to find a building sufficiently large to meet in, they would erect a small stone cross on a common, to mark the place to which the people were to resort. Some of these crosses are still in existence in our own country. And so things went on for some time, until in the seventh century, Theodore, a Greek, was Archbishop of Canterbury, and he organized our present parochial system, by encouraging the great landholders to build and endow churches on their estates, by giving to them the perpetual advowson of the living. The kind of endowment universally adopted, the Old Testament affording the model, was tithes; and if an estate on which a church was, was afterwards sold, it was sold subject to the payment of the tithes which had been previously given. This accounts for the difference in the size of different parishes: the large ones were originally one large estate, and the small ones were formed from smaller estates. About two centuries after, Athelstane, a wise Saxon king, determined to carry out Archbishop Theodore's scheme. And how did he do it? Finding that several large districts were without churches, he encouraged the building of churches by enacting, that whosoever should build and endow a church on his estate, should become a Thane, or one of the order of nobility. And the consequence was, that the generality of our parochial churches were thus endowed before the Norman conquest. This is a simple history of church endowments in England, which are to be attributed, not to state policy, but to the benevolence and piety of individuals. During the last century many dissenting meeting-houses were endowed in a similar manner, by the piety and benevolence of individuals; the only difference between their endowments and ours being, that theirs are modern, and ours ancient. But it is said, "It may be very true that this is the early history of these endowments, but then they were taken from one church, and given to another church, at the Reformation." By what act of parliament was this done? We can name the acts of parliament which sanctioned the proceedings of the bishops and clergy of the Church of England, when they corrected the abuses which had crept into their Church, but we defy our enemies to show an act by which the property was taken from one church and given to another. Between the reigns of William I. and Henry VIII. many superstitious practices had crept into the Church, and many erroneous opinions were rife. And in the reigns of Henry, Edward, and Elizabeth, these superstitious practices were abolished, these erroneous doctrines protested against, and the Church was brought back as nearly as possible *to the state it was in when it was originally endowed.* Surely we can see the difference between reforming an old edifice, and building a new one —between reformation and destruction. The Church may be compared to a goodly edifice. At the time of the Reformation it stood a goodly edifice. It was much out of repair, and it was much polluted with corruptions. We swept the edifice clean, and we repaired it; *but it was substantially the same edifice which had been endowed by our ancestors.*—*Dr. W. F. Hook.*

From the British Magazine.

EXTRACT FROM WELLS ON DISSENTERS.

Sir,—I beg to send you some observations on the use of the term "Minister," taken from Dr. Wells' Controversial Treatises against the Dissenters. Perhaps you may consider them worth your readers' attention. I am, sir, your obedient servant,

S.

"The common people are very apt to judge of men (as well as things) by the *names* they go under; on which account it becomes necessary to keep them from being *seduced,* as by other methods, so by plainly acquainting them that the *dissenting teachers are false teachers.*

"And hence the *remarker* may learn that it is not *without reason* that (as he observes, p. 62) *I scrupulously avoid* giving the name of *ministers* to the *dissenting teachers;* for as, on the one hand, the word *priest* is wont to convey to the common people an *ill* notion of the person so called, and is to this very purpose long since made use of and applied by the *dissenters* to our *parish ministers,* so, on the other hand, the word *minister* is wont to convey to common people a *good* notion of the person so called, insomuch that they are apt to think it *matters not whom* they follow or go to hear, if so be he is but called a *minister;* wherefore, to prevent or remove such unhappy mistakes, it is in my opinion not a little expedient to forbear promiscuously applying the word *minister* to *separatists* as well as *conformists.* Neither can the *dissenters* justly blame us for so doing, since it is but *turning* (as it were) *their own weapons upon them,* as appears from what I have observed in reference to the *dissenters* frequently applying the name of *priests* to us, but never to themselves."—Dr. Wells' "Examination of the Remarks on his Letter to Mr. Dowley." Controv. Treatises, p. 216. 6th ed. Lond. 1716. The italic words are as the original.

ABBEVILLE INSTITUTE, NEAR LANCASTER, PA.

THIS INSTITUTION, which is now offered for rent, was chartered by the Legislature of Pennsylvania, in 1835. It is situated about one and a half miles from the city of Lancaster, and is accessible in all directions by railroads and turnpikes. There are about 74 acres of first rate limestone land attached to the establishment. The buildings, with a fine garden attached, are very extensive, and in perfect order: having been formerly a gentleman's private residence, they abound with comforts not usual in similar establishments. There are in it all the accommodations, i. e. furniture, bedding, &c., necessary for 40 boarders. Being a chartered Institution, it is entitled by a law of the State, to receive from the State Treasury from $300 to $500 per annum, according as the number of its pupils varies from 15 to 40. It has heretofore been conducted by an Episcopal clergyman. There would be no objection, however, to placing it in charge of a layman of that denomination. Though under a Board of Trustees, the head of the establishment would be left to pursue his own plans as to discipline, studies &c., with no other restriction, than that it is to be conducted according to the usages and principles of the Episcopal Church.

Application, if by letter, post paid, to be made to the undersigned before the 1st *of November next*

S. BOWMAN.

Lancaster, Pa. Sep. 23, 1839. tn1

TROY EPISCOPAL INSTITUTE. This Institution was incorporated at the last session of the State Legislature. The following persons compose its first Board of Trustees: W. F. Walker, John D. Dickinson, Stephen Ross, Jonas C. Heartt, George B. Warren, Daniel Southwick, Silas K. Stow, Daniel Gardner, Henry Vail, Josiah Bouton, A. J. Rousseau, Elias Pattison, Anson Arnold, Ralph B. Roberts, George Gould.

Under these, the organization of the Board of Instruction is full and efficient. Every department is adequately supplied, and all placed upon such a footing as to give greater promise of permanence and usefulness than has heretofore been enjoyed.

Some modifications in the internal and financial arrangements of the Institute, suggested by experience, are in progress, and will be in operation at the opening of the next session.

The next, or Fall term, will commence on Friday, November 1, 1839.

It is very desirable that pupils should be present *punctually* at the opening.

CHARGES, as heretofore.

Applications for admission may be made to the Principal, the Rev. W. F. WALKER, personally, or through the post office; or to JOHN W. MITCHELL, Esq., New York.

Mr. R. B. ROBERTS, Treasurer, will receive, and be responsible to patrons for, all moneys on account of tuition; and, also, take charge of that which may be left for the use of pupils.

Troy, September 6, 1839. 12t

WEST HOBOKEN INSTITUTE FOR BOYS. REV. W. W. NILES, Principal. This Institution is designed to give a *thorough Christian* education, moral, intellectual and physical—English, Classical or Mercantile, to the sons of parents desirous of placing their children near the city, and yet, of having them wholly removed from its temptations.

The location, one mile and a half from Hoboken Ferry, is not surpassed by any in the neighborhood of New York; scarcely, perhaps, by any in the world. The number of pupils is limited to 25. These, whether in doors or out—by night or by day, are never left alone: but are constantly attended by their Teachers.

References—Rt. Rev. B. T. Onderdonk, and the clergy of the city generally; Prof. J. Orville Taylor, of the New York University; also the parents of children in the Institution, the names of whom, together with a prospectus, may be had at the rooms of the American Common School Society, No. 128 Fulton street, up stairs. Boys under 12 years of age preferred. No parent, who cannot consent to have his son submit to the self-denial of a thorough training in all respects, need think of placing him at this Institution. july 27 tf

JUST RECEIVED, Select family and parish sermons. A series of evangelical discourses, selected for the use of families and destitute congregations, by the Rt. Rev. C. P. McIlvaine, D. D. Bishop of the Prot. Epis. Church in the Diocese of Ohio; with a preliminary address by the same. Vol. ii. LOUIS SHERMAN, Prot. Epis. Press. Also the first volume for sale as above. 142 Fulton-st.
Aug. 24

ORGANS.—GEORGE JARDINE, *Organ Builder,* 459 *Broadway, Corner of Grand-street, New York.*—Church and Parlor Organs, and Church Organs with finger and barrel movements combined, of inestimable use in country churches, where organists cannot always be obtained.

N. B. The gold medal of the American Institute awarded to G. J. for the best instruments, both at the fairs of 1837 and 1838.

June 26. 1 in 2w—

MRS. LINCOLN PHELPS' INSTITUTE,
AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, after the 6th of November next.
Sept. 28. tf

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem."—*Cicero.*

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